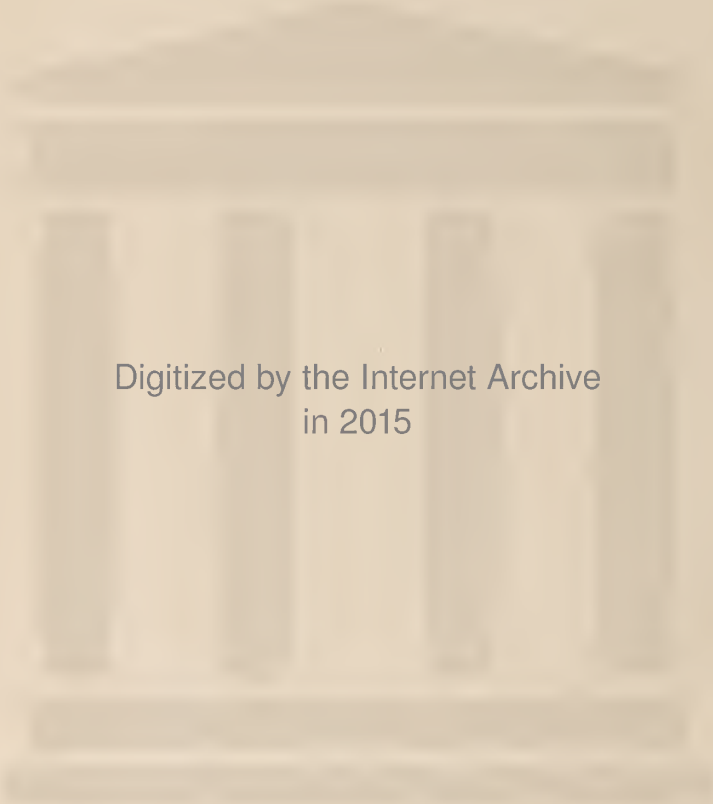
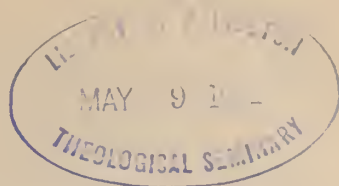


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THE



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JANUARY TO DECEMBER, 1900

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Provincial Capitals • **NAN KING**
 Department Capitals, or Fu • **SU-CHOW**
 Ting District Capitals • **Lien-hua**
 Chou District Capitals • **Hai**
 Hsien District Capitals • **Wei**
 Market Towns, Villages, etc. • **Tung-hai**
 Ports are underscored

These designations should be added to the names on the map when read, as Su-chou Fu, Lien-hua Ting, Hsi Chou, Wei Hsien. Cities not occupied by Missionaries, thus, Wei. The rank of these places is indicated by the designations of Fu (a) Ting (a), Chou (a), etc., which mark their position.



KEY TO APPROXIMATE PRONUNCIATION OF CHINESE WORDS
(ACCORDING TO THE PEKING MANCHURIAN DIALECT).

a na in father,
 a na in sister,
 a na no in to, no
 a na in fur,
 a na in change,
 a na in perch.
 a na ch, em, na in yet, when
 na in egg in lay,
 na na Am in A(y)oring (also),
 f na in machines (when kail or
 f(er)o na na in pin.
 ka na na in quollery.
 kio na e co in the crest,
 lo na in a scia.
 na na in error,
 na na in in ditch,
 a na the first r in regular,
 a na g in quena,
 a na na in skin,
 na na in sand,
 a na O in hole.

ou na in though
 pa na.
 p na in pto,
 na na p in burr.
 na na in kias,
 f na d.
 f na f in fin.
 f na f to the paddle.
 f na in cae,
 f na f to the paddle,
 f na f to the rade.
 na na co in too,
 na na e in the shoe com,
 wa na o r y to two eyes,
 wa na wavy.
 w na na in carry,
 g na final o in A morning,
 g na French u or German B.
 na na French u in ship or in Ca-
 na na French u in p in r.
 Other letters na in English.

MAP INDEX.

Adapted from "Dawn on the Hills of Tung," and used by permission of Rev. H. P. Beach

By means of this index all names of cities and towns can be readily found on the map. The spelling follows Sir Thomas Wade's System of Romanization which differs somewhat from other systems used. In using the index note the following directions:

The letters following the names indicate the rank of the place. Thus, C. means provincial capital; F. means a fu city; T., a tug city; c., a chow city; h., a hsien city; and m., a market-town or village, or one whose rank could not be ascertained. (See *Willm's "Middle Kingdom,"* Vol. I, pp. 58, 59.)

The question mark (?) following some of the places indicates that either their Romanization or rank is unknown to the compiler. Numerals following the names of places indicate the board or boards having resident missionaries there.

The capital letter and numeral following each name at the extreme right of the column indicate the square on the map where the place is located. In some cases mission stations could not be located on the map, and hence the numeral

Provinces are printed in capital letters: thus, SHANG-TUNG, and the numerals following their names show what missionary societies labor in them.

Amoy T. (port) 5, 24, 23, 33.....E 5 Dang-seng (?) 33.....E 4 K'ai-yüan h. 33.....F 1 Nig-hai c. (Shan-tung) 51.....F 2 Tai-p'ing F.....C

1	Au-ching Fu C. 3, 51.	E-3	Fèn-ch'eng m. 17.	D-3	Kang-chou F. 15.	C-2	Tai-t'ang c. 9.	F-3	Tai-t'ang c. 9.	F-3
2	An-shu F. 51.	C-4	Fèn-chou F. 1.	D-1	Kang-hou m. (7) 4.	D-5	Tai-t'ang c. 25, 30.	F-3	Tai-t'ang c. 25, 30.	F-3
3	An-tung h. 51.	E-3	Fèn-ch'ien T. 15.	D-1	Kang-pu m. (7) 42.	D-5	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
4	Canton Fu C. (port) 1, 4, 7, 10, 24, 27, 29, 45.	D-5	Fèn-ch'ang F. 51.	C-3	Kang-su, 15, 51.	D-5	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
5	Chai-ch'í h. 51.	F-3	Fèn-ch'ang h. 51.	C-4	Kao-chou F.	D-5	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
6	Chang-chou F. 5, 21.	E-5	Fèn-kang T. 29.	D-5	Kao-yu c. 51.	E-3	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
7	Chang-chou m. 30.	G-1	Fu-ch'ang T. 29, 28, 29, 41, 43, 45, 48, 51.	C-2	Khi-t'ung h. (7) 41.	D-5	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
8	Chang-pu m. (7) 27.	E-6	Fu-ch'ing h. 6, 27.	E-4	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
9	Chang-pu m. 28.	E-6	Fu-chou Fu C. (port), 1, 0, 20, 27, 28, 38.	E-4	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
10	Chang-shan h. 51.	D-4	Fuk-wing (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
11	Chang-shu m. 51.	E-4	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
12	Chang-t'ao F. 12.	D-4	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
13	Chang-t'ao F. 15, 23.	D-4	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
14	Chang-wu h. 51.	C-2	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
15	Chang-yeh h. 15.	B-2	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
16	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
17	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
18	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
19	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
20	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
21	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
22	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
23	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
24	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
25	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
26	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
27	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
28	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
29	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
30	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
31	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
32	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
33	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
34	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
35	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
36	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
37	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
38	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
39	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
40	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
41	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
42	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
43	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
44	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
45	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
46	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
47	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
48	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
49	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
50	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
51	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
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62	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
63	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
64	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
65	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
66	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
67	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
68	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
69	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
70	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
71	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
72	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
73	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
74	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
75	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
76	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
77	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
78	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
79	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
80	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
81	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
82	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
83	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
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85	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
86	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
87	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
88	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
89	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
90	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
91	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
92	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
93	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
94	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
95	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
96	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
97	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
98	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
99	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3
100	Chao-chia K'ou m. 25, 51.	E-3	Fu-min m. (7), 42.	D-5	Kiao c. 50.	F-2	Tai-t'ang c. 51.	F-3	Tai-t'ang c. 51.	F-3

[illegible]

* Totals correct, though not fully explained † These societies associated with China Island Mission

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1 Society's report for 1886; it includes statistics of missionaries only of the Central China Lay Mission and of the Joyful News Mission.

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THE ANTI-FOREIGN UPRISING IN CHINA.*

BY REV. HARLAN P. BEACH, NEW YORK.

Formerly missionary under the American Board in North China, now Educational Secretary
Student Volunteer Movement.

While news from China is such an inextricable medley of fact, rumor, and fiction as has never been equaled by modern journalism, it is as futile to attempt to write an account of the present movement as it would have been to summarize the history of the French Revolution on the day of the storming of the Bastile. The great sufferings of ambassadors, soldiers, and missionaries, are still to be learned; yet, when all the facts are known, church history will doubtless add a thrilling page unexcelled in Christian heroism on the part of both missionary and convert, by anything found in the bloody persecutions of the early centuries. All that is here attempted is to present from a Chinese point of view a rationale of the present crisis that will satisfy the ordinary mind, as is not the case with the supposition that a horde of Boxers, mainly peasants and illiterate, are its leading cause.

CAUSES LEADING UP TO RECENT OUTBREAKS.

These causes are numerous, and in reality go back to that first great wound received from the West, the Opium War with Great Britain, in 1841-42. The essential causes, however, all lie within the present decade. During the year 1891, in at least fifteen centers, Catholic and Protestant mission stations were attacked, and in many cases looted, on one occasion with the loss of two British lives. As these attacks ranged from Manchuria to Canton, and from the mouth of the Yang-tzû to the province of Ssü-ch'uan, they indicate the existence of a wide-spread anti-foreign sentiment, which has never since slumbered.

These riots were, however, but preludes to more important events succeeding the recent war between Japan and China. Such a revelation of her own weakness—due very largely to official corruption and governmental self-conceit—and of the strength of her despised

* The spelling of Chinese names in this article follows that of Sir Thomas Wade's system, used by Mr. Beach in his "Dawn on the Hills of T'ang." This is also the system followed in the large map. The smaller map follows the system used by the Royal Geographical Society of London. We publish these two maps with the thought that a comparison of the systems may be helpful in finding places on other maps and locating cities mentioned elsewhere.



CHINESE OFFICIALS IN NORTH CHINA.

pigmy neighbors—acquired in so brief a period from contact with the West—was an imperative call to arms, if China would save herself from impending ruin.

Reform movements found in the empire's humiliation fertile soil for an extensive propagandism of Occidental ideas. Most of the agitators were young scholars, who were inspired partly by a new patriotism, and partly by the hope of advantage sure to accrue to leaders in the new régime. But how were these modern ideas to reach the influential elements in the empire?

Evidently literature, China's ancient reliance, must be the active agent employed in this gigantic midwifery. Suddenly, periodicals sprang up in all the great seaboard cities; brochures and ponderous volumes kept the presses busy night and day; and so great was the profit coming from such publications, that pirated editions were pro-

duced, much to the financial detriment of the prime mover in this work, the Society for the Diffusion of Christian and General Knowledge. An idea of the importance of this factor in the birth-throes of China's renaissance may be gained from some facts concerning the work of the society just named. Its report for 1898 shows that more than one hundred and twenty religious, scientific, and historical works had been issued by the society, with a record for the year of over thirty-seven million pages. In 1893, before the war with Japan, only \$817 worth of their literature had been sold, while in 1898 sales aggregated \$18,457. Within a fortnight of its publication, four thousand copies of a popular Chinese edition of Mackenzie's "Nineteenth Century" had been purchased. The society took steps to circulate their literature at many of the two hundred examination centers, so that in remote sections of the empire officials were able to talk glibly of new scientific discoveries, and were well acquainted with the constitutional history of Western nations. This wide dissemination of Occidental and reform ideas, which in 1898 caused the



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President Emeritus of the Imperial Tungwen College, Peking.
Among the imperiled foreigners at the Chinese capital.



ARTHUR H. SMITH, D.D.
Missionary of the American Board, and among the besieged foreigners at Peking.

Presbyterian Press to print forty-five million pages, was aided more largely still by the perusal of Chinese periodicals which, numbering nineteen in 1895, had increased to fourfold that number, when the empress dowager's strongly worded edict, following the *coup d' état* of 1898, placed a ban upon such literature.

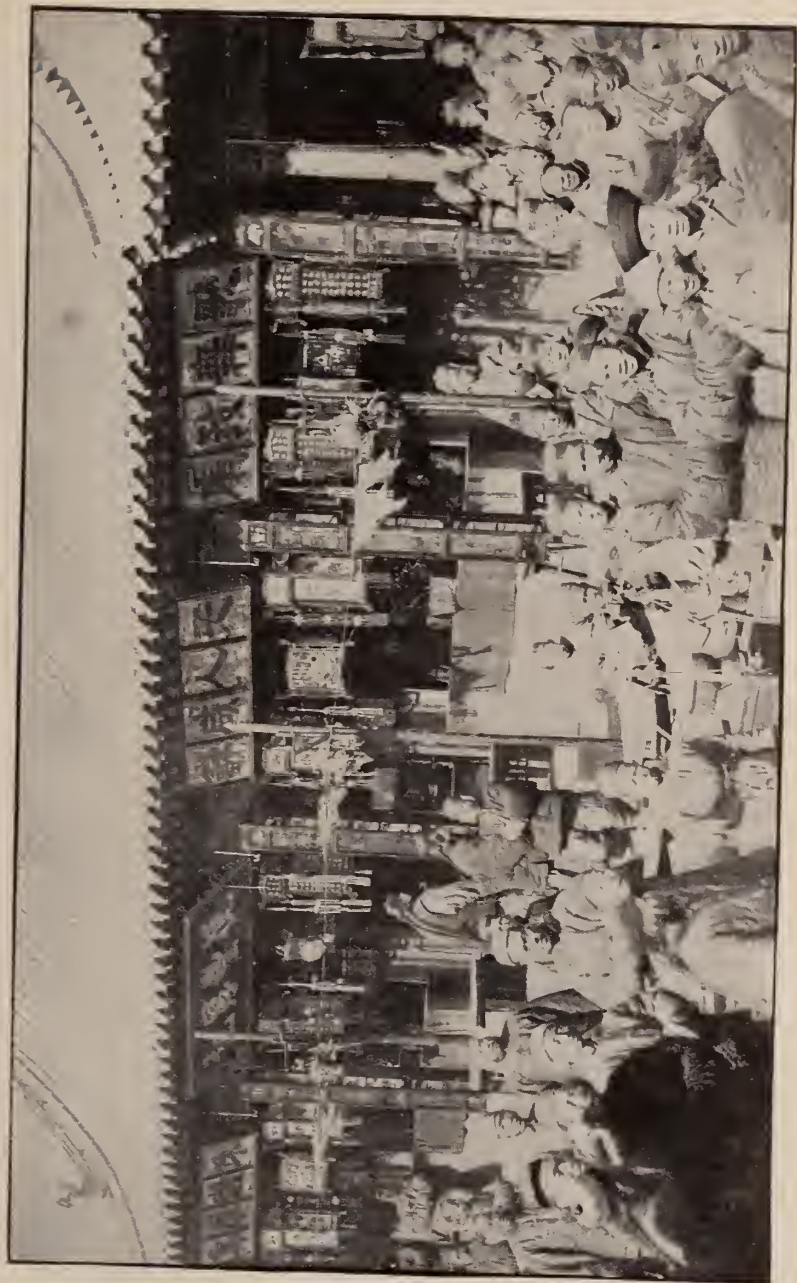
As the emperor himself had been an interested reader of these publications, and had, through his study of English, given countenance to progressive tendencies, it is not surprising that, backed by the arch-reformer, K'ang Yü-wei, a series of twenty-seven edicts should have been issued in quick succession during the months preceding his retirement by the empress dowager. The decrees most influential in causing national ferment were the following: One

calling for the abolition of the Six Boards; an edict doing away with the old scheme of examination that for centuries had been the door to

office, and consequent emolument; one authorizing the remodeling of the army system, and the securing of modern armament—issued two years within a day previous to the date when the bombarding of ambassadors at Peking, by means of modern arms, was effected; the edicts encouraging free discussion of national issues in the public press, and authorizing the sending of sealed memorials to the throne; and the indignant decree issued after high officials had opened such a sealed memorial.

Another series of events have had an even more important bearing upon the improbable continuance of China's independent existence. The war with Japan had left Russia securely seated on Chinese soil, at one of her four deep-water harbors. England, already owning Hong-kong Harbor, was not long in securing Wei-hai-wei, a most strategic and well-fortified position, where she soon began the formation of an army recruited from the neighboring Chinese. The murder of two Catholic priests on November 1, 1897, gave Germany the pretext needed for what the London *Speaker* calls "the piracy of Kiao-chou"—one of her high officials testifies that they had another that would have been less convincing, tho usable for the purpose—and China's third deep-water harbor passed into alien hands, leaving her only one, Amoy. This was a most serious blow, as Shan-tung, the province in which Kiao-chou Bay is situated, is her Holy Land, containing the birthplaces and tombs of her two throneless kings, Confucius and Mencius. Moreover, the province is rich in gold and other minerals, and in density of population it stands second in the empire, falling little short of Belgium in this particular. The populous hinterland, which forms a highway toward the exhaustless coal and iron beds of Shan-hsi, was a prize, indeed, for Germany, and its impending alienation was a bitter presage for the empire. The new boldness of France on the south, and the agreement made with Japan in 1898, that she was to have the first right to China's most densely populated province, Fu-chien, opposite Formosa, together with Britain's growing influence in the great Yang-tzŭ valley, have increased the feeling of insecurity due to the insatiable land-hunger of the Occident.

Looking now to the masses, the increase of railroad exploitation, and the growth of trade, were most potent factors in exciting popular distrust, or even hatred. Already 516 miles of railway have been built, 600 more are under construction, and five other lines have been surveyed or are in process of being located—some 3,000 miles in all. Railways are to the Chinese horrid ghoul; since no engineer can lay down a railway line where private cemeteries are omnipresent, without crossing thousands of highly revered graves, the desecration of which is supposed to lead to manifold and awful evils. Then, too, one train can, at a single trip, transport as much as 270 wheelbarrows or fifteen small junks, with their crews, a veritable catastrophe where



A STREET SCENE IN THE PROVINCE OF SHAN-HSI, NORTH CHINA.



ROMAN CATHOLIC CATHEDRAL, TIENTSIN.

It can be seen from the photograph that this cathedral has been partly destroyed by a mob.

competition is so intense and the workers in larger evidence than the work. The foreign goods thus introduced are looked upon as executioners by those whose trade is affected through foreign commerce, though welcomed, of course, by others. Even the government is threatened by the railway evil; for, not to mention the indemnity demanded when foreign employees are killed or injured by the mob, syndicates, aided sometimes by their governments, have most unrighteously insinuated their entire camel proportions into the Mongolian tent, when original agreement admitted only its nose. Rather than run the risk of war, the government has been obliged to submit to most shameless imposition and breach of faith.

The most fundamental cause of difficulty, often alluded to by native agitators, is a religious one. Not that the Chinese are especially religious; on the contrary, they are apathetic to the last degree on religious matters. Yet to his glory be it said, the missionary, who is the only foreigner, except at the ports and at Peking, who lives and labors among the people, is largely responsible for the religious aversion felt against Occidentals. This antipathy is due to many causes, besides the primal enmity that always exists between light and darkness. Thus missionaries are pitiful and like their Master minister to the sick; but the sick sometimes die and stories of awful crimes arise in that connection. Orphans and foundlings are saved from lives of shame or from actual starvation, and many are so weak when rescued that

death soon ensues, an event which is currently said to be due to fiendish aims. Other unmentionable rumors arise from the free mingling of the sexes at mission stations; from the celebration of the Lord's Supper; and, in the case of Catholics, from the secrecy with which extreme unction is administered at the moment of death. Another grievous cause of official animosity is the fact that Catholics are notorious for advocating the cause of converts at local courts, often securing acquittal and thus encouraging unworthy men with lawsuits in prospect to enter the church.

Again, Protestant and Catholic missionaries alike, when injured or killed by hostile mobs, are rightly championed by their governments, to the great inconvenience or loss of the officials. Degradation or punishment, and heavy indemnities, which latter are usually exacted from the people, increase the hatred. When to this is added the imperial decree—translated in *The Chinese Recorder* for September, 1899—which provides for an exchange of visits between officials and Catholic bishops, the latter being imperially declared equal in rank and dignity to viceroys and governors, one can imagine the exasperation of Chinese officialdom. Happily Protestant missionaries have decided not to avail themselves of this right, which by the “most favored nation” clause could be claimed. The crowning sin of Protestants and Catholics is, however, their attitude toward ancestral worship, the Gibraltar of China's religion. This attitude which no Christian can conscientiously renounce, Confucianism can not brook; hence arises an undying hostility.

If so hopeless a case can be made worse it is rendered so by the dynasty-long irritation felt by the Chinese because of the domination



OUTSIDE THE SOUTH GATE, CITY OF TIENTSIN, CHINA.

of the alien Manchus. The northern Boxer may shout "Exalt the Pure Dynasty!" but elsewhere more remote from their masters the muttering and secret machinations of Chinese hatred are present. What with the ominous storm-clouds from the West, and brewing tempests within her own borders, the Empire is confronted by a frightful dilemma.

This summary has shown how increasingly strong is the feeling against foreigners, and its reasonableness in the Chinese view. The sentiment affects all the agents in the present contest, which, as M. A. de Pouvoir claims in the July issue of *La Nouvelle Revue*, is "the eternal struggle between the yellow and the white, . . . a struggle which will only cease with the extermination of the yellow or the retreat of the white."

The Chinese masses are stirred partly by the special Boxer agitation, but more universally because of their absurd belief in malicious stories, most *outré* in character, and their fear lest foreign commerce and railways will cause a cataclysm of ancestral wrath and rob them of their already meager livelihood. The *literati* are most deeply affected, because if the emperor's edicts had materialized, their occupation would be gone, after it had been hardly earned through the strenuous labors of one or two decades. In any case, the spirit of reform is in the air, and they feel foredoomed. Meanwhile, such of their number as



DING UNG MING.

A Chinese Christian of the third generation, who was a delegate to the World's Christian Student Federation in 1897.

are officials are in perpetual fear of an anti-foreign outbreak, with its inconvenient and costly consequences. The reformers look on with intensest interest, hoping that out of these fires will emerge a purified and modernized empire. Yet it is an enterprise which is fraught with gravest dangers to themselves, as the history of the past two years sadly proves. Even imperial majesty sits on a most thorny throne. The unhappy emperor must be in daily fear

traitors in Peking; and other protests, forty-six of which reached the capital within a few days after the decree, from the Straits Settlements, Australia, California, and elsewhere—all these indications showed that China the world round was aroused, and the empress dowager forthwith hastens to invite foreign ministers to the emperor's Chinese New Year reception! Nor can Prince Tuan be at ease. As father of a prospective emperor, and temporary victor over Occidental powers, he may have felt great elation; but what of the awful ending for him of this unparalleled harvest of death that he has been reaping? And as for the Powers, they are at their wit's end, fearing that they must needs enter upon a war which may prove a veritable Armageddon.

UNDERESTIMATED FACTORS IN THE UPRISING ITSELF.

As we have purposely lingered over facts which are inseparably connected with the genesis of the uprising, tho in the popular mind never associated with it, so in speaking of the final outbreak we shall underscore only a few vital facts not very commonly considered. The main features of the situation as they have been vividly, tho often falsely, pictured in the daily papers, are universally known, and may be omitted.



TOWER IN THE SOUTHEASTERN CORNER
OF THE WALL OF PEKING.

Chinese secret societies are a potent force, for the reason that freedom of speech on certain subjects is denied. Shan-tung, where

the Boxers first came into prominence last year, is honeycombed with such societies. Rev. F. H. James held that there were over one hundred, and in 1890 he compiled information concerning fifty-two of them, the Boxers not being named in that list. Many secret societies exist for the propagation of political theories, often of a revolutionary character, and directed toward the overthrow of the present alien domination of the Manchus. How many of these are concerned in the present uprising one can not tell, tho a book recently issued in Peking to foster the movement was written in the interest of "the Eighteen Affiliated Societies." Doubtless, as some continental writers assert, the famous or infamous society originally known as the White Lily Sect, but existing under various names throughout China, is largely implicated in the Boxer movement. As for the sect itself, called I Ho Ch'uan, I Ho T'uan, Ta Tao Hui, etc., boxing finds small place in their gatherings, jumping, and kicking the feet high in the air being more prominent than the use of fists. Hypnotism of a



A STREET IN THE CITY OF PEKING.

crude sort is practised. It is designed to incarnate in the initiated Kuan Kung, *i. e.*, the Chinese Mars, the Yang family who were noted lancers, or Sun Hou 'rh, a mythical monkey whose club was a Chinese excalibur equal in power to a modern army corps. Most of them have probably believed until recently that the magic spells used impart invulnerability, and hence they are fearless beyond even ordinary Chinese. Such beliefs and practises, propagated widely in secret, and finding allies in other sects, were peculiarly fitted to enlist the populace.

As the societies have not ventured to really proclaim their views beyond the four-character watchery, "Exalt (the) Pure (or Manchu dynasty); destroy (the) foreign (enemy)," their main reliance has been the poster and booklet, whose main object is to connect foreigners and especially missionaries with every low and revolting idea that can be imagined. Aside from literature newly prepared, such as the damning poetical poster translated in the *London Standard* for April 30th,* there has been an extensive recrudescence of older works, "The Death Blow to Corrupt Doctrines," *e. g.*, 800,000 copies of which were paid for by a single individual. This book, which in a modified form was used so effectively against Jesuit converts in 1624, has been very influential in spreading obscene and hellish ideas concerning foreigners. The poster, however, because of its publicity, brevity, and the rewards promised to those who multiply and circulate it, is perhaps the most dangerous weapon that has been used. Ridicule too, is a powerful agency, as witness the interest still shown in the "Hu-nan Picture Gallery," and the old puns which transform Catholics—Lord of Heaven sect—into "Squeak of the Heavenly Hog," and foreigners—sea men—into "goat men," and which make the picture of a hog signify a missionary, while a goat symbolizes the convert. Is it any marvel that with such real and fancied grievances against foreign nations and at the end of a long drouth popularly attributed to foreign devils, there should be a mighty uprising that temporarily paralyzes Western powers?

* Reprinted in the August *Missionary Review*, p. 651.

WHAT OF CHINA'S RELIGIOUS FUTURE?

At the time of writing, the anti-foreign uprising has spread from the northeast over most of the provinces, carrying death or persecution to missionaries not a few, and to multitudes of native Christians. Is it the death-knell of the missionary enterprise in China? The ten bloody baptisms of the early Church and the impotent rage of a Diocletian are sufficient answer. The Dragon breathes forth threatening and destruction, but the Lamb and His followers will yet bind him about with cords of love, and the glorious prophecies of Isaiah find their fulfilment.

On the Pei Ho's banks stands a striking ruin, that of the towering walls of the Catholic cathedral, a mute survivor of the awful Tientsin massacre of 1870. It is a fitting symbol of the Church of the Living God which may pass through fires and lose its baser materials, but which, nevertheless, endures in its diviner elements; for tho there is "a tumultuous noise of the kingdoms of nations gathered together, the Lord of hosts mustereth the host of battle."

For the Church of God the sheathing of the victor's sword is but the beginning of the campaign. Occidental powers, commercial enterprises, the mingled cup of blessing and curses called civilization, will rush in like a flood to possess this matchless empire. The conflict will thus present new elements of difficulty, and will consequently demand a larger, a more resolute, and resourceful force than ever before, and than in any other battlefield. The hour has struck, and the Church must gird herself speedily for this greatest conflict of the Christian centuries.



CHINESE VILLAGE CARTS.
Impressed to draw munitions of war.

Location of Protestant Missions in the Chief Scene of the Anti-foreign Uprising in Northeastern China.

The names in heavy-faced type are those of mission stations marked on page 669; the names in *italics* are alternate spellings Romanized according to Wade's system (breathing omitted).

- Chan-hwa** (*Chan-hua*). Methodist New Connection (England).
Chao-yang. London Missionary Society.
Chefoo (*Chi-fu*). American Presbyterian (N.). China Inland Mission, Society for the Propagation of the Gospel.
Cheng-te-fu (Jehol). Canadian Presbyterian.
Chi-ning-chau. American Presbyterian (North).
Fen-chan-fu. American Board.
Fen-cheng. Swedish American Mission.
Feng-chen. Christian and Missionary Alliance.
Hai-cheng. Irish Presbyterian
Han-cheng-hsien. Swedish Missionary Society, China Inland Mission.
Ho-chau. China Inland Mission.
Ho-nan. China Inland Mission; Canadian Presbyterian, British and Foreign Bible Society.
Ha-rinkar-ting. Christian and Missionary Alliance.
Ho-tsin. China Inland Mission.
Hsia-hsien. Swedish Missionary Society.
Hsiao-chang. London Missionary Society.
Hsi-chau. China Inland Mission.
Hsin-chau. Baptist Missionary Society (England).
Hsin-i-hsien. American Presbyterian (South).
Hsu-chau. American Presbyterian (So.)
Hsuen-hwa (*Hsuan-hua Fu*). Christian and Missionary Alliance.
Hung-tung-hsien. China Inland Mission.
Hwai-lu-hsien (*Huai-lu*). China Inland Mission.
Hwang-hsien (*Huang-hsien*). Southern Baptist Convention.
I-chau-fu (*I-chou Fu*). American Presbyterian (North).
I-shi. China Inland Mission.
Kaigan (*Chang-kia-kou*). American Board, Christian and Missionary Alliance.
Kiai-chau (*Kiai-chou*). Swedish Missionary Society, China Inland Mission.
Ki-chau (*Chi-chou*). China Inland Mission.
Kin-chau-fu (*Chin-chou Fu*). Irish Presbyterian.
Ku-chau. Foreign Christian Missionary Society.
Ku-wu-hsien. China Inland Mission.
Kwang-ting (*Kuang-ning*). Irish Presbyterian.
Kwei-hwa (*Kuei-hua*). Christian and Missionary Alliance.
Le-ting. Methodist New Connection. (England).
Liao-yang-chau. Scotch United Presbyterian.
Li-ting. Methodist New Connection (England).
Lin-tsing-chau (*Lin-ching*). American Board.
Lu-an. China Inland Mission.
Lu-cheng. China Inland Mission.
Mukden. British Bible Society, Scotch United Presbyterians, Irish Presbyterians
Ning-hai-chau. China Inland Mission.
Pang-chuang. American Board.
Pao-ting-fu. American Board, China Inland Mission, American Presbyterian (North).
Peking. American Board, American Bible Society, American Presbyterian (North), American Methodist (North), Christian and Missionary Alliance, International Y. M. C. A., London Missionary Society, Society for the Propagation of the Gospel, International Institute, Mission for Chinese Blind, Scotch Bible Society, Society for Diffusion of Christian Knowledge.
Ping-lu-chau. Southern Baptist Convention.
Ping-yang-fu. China Inland Mission.
Ping-yao-hsien. China Inland Mission.
Pi-tsz-wo (*Pi-kou*). Swedish Missionary Society.
Port Arthur. Danish Missionary Society.
Shun-te. China Inland Mission.
So-ping. China Inland Mission.
Tai-ku. American Board.
Tai-ngan (*Tai-an Fu*). Society for Propagation of the Gospel.
Tai-yuen-fu. British and Foreign Bible Society, Baptist Missionary Society. (England).
Taku-shan. Swedish Missionary Society.
Ta-ku. Methodist New Connection.
Ta-ning-hsien. China Inland Mission.
Ta-tung-fu. China Inland Mission.
Teng-chau (*Teng-chou Fu*). American Presbyterian (North), Southern Baptist Convention.
Tien-tsin. American Board, American Methodist (North), Christian and Missionary Alliance, International Y. M. C. A., London Missionary Society, British and Foreign Bible Society, Methodist New Connection, Scotch Bible Society, Society for the Propagation of the Gospel, China Inland Mission.
To-to-cheng. Christian and Missionary Alliance.
Tsi-nan-fu (*Chi-nan Fu*). Presbyterian Board (North).
Tsing-chau-fu (*Ching-chou Fu*). Baptist Missionary Society.
Tsi-ning-chau (*Chi-ning-chou*). American Presbyterian (North).
Tsou-ping (*Chou-ping*). Baptist Missionary Society.
Tso-yün. China Inland Mission.
Tsun-hwa (*Tsin-hua*). American Methodist (North).
Tung-chau (*Tung-chou*, near Peking). American Board.
Tung-chau-fu. Swedish Missionary Society and China Inland Mission.
Tung-hsin. China Inland Mission.
Wei-hsien (*Wei-hien*). Presbyterian Board.
Yan-shan. London Missionary Society.
Ying-chau. China Inland Mission.
Ying-tsz-kou. Irish Presbyterian.
Yueh-Yuang. China Inland Mission.
Yung-cheng. China Inland Mission.
Yung-ching. Society for Propagation of the Gospel.
Yung-ping-fu. Methodist New Connection.

CHINA—PAST, PRESENT, AND FUTURE.*

The passing century is filled in with stupendous events. Not in Europe and America alone, but in dormant, torpid Asia, commonly supposed to be still sleeping the stertorous sleep of ages, have amazing occurrences broken in upon the everlasting stupor. The changes in India, the Sepoy mutiny, the Tai-ping rebellion, the uprising of Japan, all stir the imagination; but among all the events that challenge attention in either hemisphere, none loom up into more startling prominence than does the threatened collapse of the greatest empire on the face of the earth.

Three Chinas come under our view: 1. *The China that has been.* What has made the concrete Chinaman what he is? The average Chinese character is a product of the formative pressure of three thousand years of unbroken national history, of a hundred generations of ancestors, of a myriad millions of dead, and of five hundred millions of the living. Every individual Chinaman feels himself to be a member of this aggregation. To these things are added the undisputed primacy of China among all the tribes and nations surrounding her. This tremendous mass of humanity has stood for all the ages as solid, apparently, as the everlasting hills. There have been rebellions and disruptions, from which it seemed impossible for the empire to recover herself. But somehow the old ship righted herself; the disaffected members came together again; the battered cities were rebuilt; government administration fell back into the old ruts. The nations of the West stood in awe of her; but they all came to trade with her. .

2. *The China that is passing away.* Among all the events that challenge attention in either hemisphere, none loom up into more startling prominence than does the threatened collapse of the greatest empire on the face of the earth. We ask for the cause of this. It is not found in the decrepitude of old age; the individual constituents of her nativity are not old; the individual Chinaman is remarkable for virile traits. He is an emigrant of ubiquitous adaptation. He is a business man, he is a mechanic, he is a trader, he is a sailor, he is a diplomat, and by-and-by he will be a soldier—then let the world look out! This change is not because of the enervation of luxury, he has not the means for luxurious living. Grinding poverty and hard toil have given the Chinese hardy constitutions, and made them watchful and ready to push with adventurous desperation.

The causes come some from within, some from without, and some from above. Those from within come from the accumulated corruptions of a dozen dynasties and of many generations of evil-doers. The official classes have come to consider their peculations and

* Compiled from Dr. Ashmore's remarkable paper, presented at the Ecumenical Conference, Carnegie Hall, April 24.

extortions as legitimate rights; without money in hand not anything can be done; with money in hand anything can be accomplished. Public offices are bought and sold; robbers, pirates, and rebels are bought off and taken into the public service. Even the empress dowager offers to assassins a reward of either money or office, as the successful assassin may elect. Besides, China has lost all power of recuperation. She has exhausted all her moral resources. She has no expedients for self-deliverance. The ethics of her sages are a spent force, her nomenclature of morality are names without significance.

The external cause for the passing of the empire is the impact of modern civilization. In some respects the Far East is affecting the Far West in a much greater number of details than the Far West is stamping itself on the Far East. The two civilizations have come into collision. The wars of 1842, 1857, and the Japan war of 1895 have racked China almost to breaking. They exposed the inherent weakness of the whole Chinese administration, they revealed the incalculable rottenness that obtains from the cabinet of Peking down to the lowest yamen in the smallest city of the empire. The Chinese people, themselves, have found out how powerless their rulers are. The reverence once felt has changed to contempt; the soil is already prepared for insurrections and for rebellions.

The causes from Above that are bringing about the passing away of the present China are from a just and righteous God because He is the Governor of the nations. He allows men opportunities to try for themselves. His blows come one at a time to call them to repentance. Now the Chinese iniquities have come to the full. We look with apprehension on what may come, yet above our apprehension there is a recognition of the fact that over all, and guiding all, and holding all, is the hand of a just, and wise, and loving and all-powerful God. Tho there be a cloudburst in the near future, there will be a clear sky beyond. The death-throes of to-day will be the birth-pangs of to-morrow.

3. *The China that is to be.* This will be a reconstructed China, and a regenerated China. Structural forces are already at work. The construction train, divine and human, is already organized. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree," says Isaiah. "Instead of the ox-cart shall come the locomotive, and instead of the hand shuttle shall come the power loom," says the man of business; and "instead of the idol shrine shall rise up the house of the living God, and instead of the Buddhist chants shall come songs of praises to the Holy One," says the missionary of Jesus Christ. There is to be a better China—a regenerated China. Once emancipated from their slavish allegiance to their literary class, having no India caste to keep them back, we are safe in assuming that there will be such ingatherings into the Church as the



THE INNER EAST GATE OF PEKING.

Peking has a wall which is doubled at each of its sixteen gates. These gates are surmounted by towers. The space between the walls, several acres in extent, is supposed to be kept free for military purposes; but a few small shops have found foothold within it.

world has never seen. A purely materialistic China, well-equipped ironclads and Mauser rifles, and no ascendancy of moral force, would be a curse to herself and a menace to mankind. God has something better in store for humanity. By a regenerated China is not meant that all China will be converted ; far from it as yet ; but it is meant that Christianity will soon move with gigantic stride. Already is it beginning to make itself felt. Each succeeding decade will witness an increase in the rate of progression. It is our firm conviction that the coming century will witness the fall of heathenism in China, and the dominance of the Christian faith.

The China that is to be will be a homogenous self-governed China. Just now indications are not favorable to that view, but the dowager empress and her policy will not rule forever. At present China is at the mercy of ambitious nations. Broken up for a time, she may be, into a Russian sphere of influence and other spheres of influence, but it will not continue; the Chinese will consolidate. These troubles will diminish the provincial spirit, and multiply the national spirit. Patriotism is supposed to have been dead in China. The reform movement, short-lived tho it was, developed in three years more of a national spirit than had previously been developed in a hundred years. It is not the Gaul or the Slav that will rule the Chinese. They are not quiet under vassalage to the Manchus; they would be less so under the Frenchmen. China once uplifted and fairly on her feet, as she will some day be, will repudiate French suzerainty and sweep its agents into the sea. France has trouble ahead.

Russia has a better prospect, but then neither can she dominate a reconstructed China. China, as an anvil, has chipped the edges of many a hammer already. China, as a hammer, will yet pound the Cossack anvil as no European hammer ever yet has pounded it. The land that produced a mendicant Genghis Khan may yet produce a twentieth century Genghis Khan, up in the mastery of modern warfare; then even Russia may have to take the defensive. But, is there not the great continental railroad? Yes, there is, and China is powerless to help herself to-day, but Western China, made strong in a few decades from now, may snip it in two as a school-boy snips a wasp in two at the small of the waist, and the Siberian empire would be cut in twain. The broken ends can be soldered only by China's consent. So far from being dominated, China will herself dominate the tribes and kindreds on her border. Let not the nations of Europe be blinded. The dynasty may go, and go out like the flame of a candle, but the Chinese people are not dead, and theirs is not an emasculated manhood.

China will yet be a tremendous factor in the world's political and industrial future and in the world's religious future. I believe that before the coming century is at an end Christianity will be the dominant religion in China. If you ask me why, I plant myself on the facts of Jesus' life, death, and resurrection, and on the promises of God, and these promises have right of way.



SKETCH MAP SHOWING RAILWAY LINES COMPLETED, UNDER CONSTRUCTION, AND PROJECTED IN CHINA.

MRS. BISHOP ON PROTESTANT MISSIONS IN CHINA.*

EDITOR-IN-CHIEF.

The mature results of many years' travel and observation are given in Mrs. Bishop's latest volumes on the "Yangtze Valley and Beyond"; and for the sake of many who may not have seen the book, it may be well to give, in substance, the conclusions to which this intelligent and observing woman has come, conclusions the more valuable because during the earlier period of her eight years of Asiatic travel the foreign missions were of little or no interest to her; in fact she rather enjoyed the cheap sneers at missions and missionaries which in Anglo-Asiatic communities often pass for wit with those who have never

* "The Yangtze Valley and Beyond," Mrs. Isabella Bird Bishop. G. P. Putnam's Sons.

given the work and its methods one-half hour of serious attention and investigation. Mrs. Bishop tells us also how she became a convert to the cause of missions, as the path of duty for ourselves and of hope for the world, by simple contact with the deplorable condition of heathen peoples on the one hand, and with the noble, self-sacrificing, and devoted men and women on the other, whose lives were a living epistle of the grace and power of God. She gives the following statistics of missions in China:

Protestant workers, including wives.....	2,458
Native Protestant communicants.....	80,632

As to the prevailing religious condition, there is an inquiring spirit respecting the God, faith, and learning, of the "Western barbarians," a spirit of inquiry which gathers volume and finds expression in large gatherings in chapels and churches, in the thronging of mission schools and the hunger for Christian literature. Those who profess to be ready to abandon heathenism for Christianity are more than the missionaries can instruct. In Manchuria there are six thousand, and in one mission alone of another province, twice as many. This inquiring disposition Mrs. Bishop thinks due largely to the shock which China received through her defeat by Japan, whose superiority in the art of war is attributed to contact with Western nations.

The growth of Christian influence, however, passes the power of numbers to represent. For years past the Christian men and women scattered through China and having their homes among the people, have had one supreme object—the promulgating of the "Jesus religion" by preaching, conversing, teaching, and living, with the aid of medical work and Christian literature. This body of two thousand five hundred disciples of Christ are subjected to searching criticism, but are found to bear this searchlight, and their living reaches a higher standard even than Confucianism teaches, and is by degrees producing not only conviction, but effecting transformation. They are found to pay wages, keep promises, control temper and tongue, deal kindly even with servants and bear patiently even injustice and wrong. A servant, not a Christian, said: "I like to serve missionaries, for I never get boots at my head in the foreign teachers' houses."

These missionaries teach and preach a pure and simple Gospel, magnifying the essentials, sin and guilt, pardon and reconciliation, the atoning blood and the enduring Spirit, God's fatherhood and man's brotherhood in Christ, and with singular unanimity urge confession of Christ as a complete break with the bonds of heathenism.

Under such teaching, in 1898, eighty thousand Chinese were publicly professing faith in Christ. Some backsliding and hypocrisy is, of course, inevitable, but the vast majority are true and remain true,

and become helpers to the missionaries. There is a large body of Christian natives, gathered into churches, zealous in evangelism, and marvelously liberal in giving, in some districts contributing \$1.25 per head yearly out of their very small earnings. They are generally such earnest and successful workers for Christ that the large increase of converts is mainly traceable to them. In Manchuria it is estimated that out of from three thousand to four thousand converts, not over twenty had found Christ through the European missionaries, and in China at large, eighty per cent. of the entire number of converts are believed to be the result of native Christian evangelism. These native Christian "guilds" are also jealous of discipline, and have a strong desire to cut off unworthy members from fellowship. These native Christian brotherhoods are another source of the pervasive influence that is to-day slowly undermining superstition. Mrs. Bishop feels therefore great hope for the Christianizing of the Flowery Kingdom by native agency. A well-instructed Chinese convert knows his fellow-countrymen, and how to argue with them and appeal to them, and clinch his nail of truth by apt quotations from the Chinese classics. His presentation of Christ has a home flavor which makes his discourse attractive and effective.

Hitherto Christianity has made slow advance, which Mrs. Bishop attributes to *six* causes:

1. National vanity, and contempt for foreigners.
2. The dominating influence of Confucius and his teaching.
3. The intricacies and complexities of the Chinese tongue.
4. The systematic home-training of children in reverence for Chinese beliefs and practises.
5. The universality of ancestor worship, and its hold on the heart of the people.
6. The fear of demons as the penalty of apostasy.

On ancestor worship Mrs. Bishop expands somewhat as the main barrier to Gospel triumph. This venerable custom is interlinked with Chinese life, and is supported by filial sentiment. To forsake it brands one as without natural affection, and Dr. Yates estimates that one hundred and fifty million dollars are annually spent to secure to the living immunity from the malice and revenge of departed spirits. Mrs. Bishop well maintains that to sit down contentedly amid our blessings and treat China as a mere trade emporium is, to say no more, the height of selfishness; and contrasts our knowledge of God, Christian ideals of manhood and womanhood, domestic life and social duty, the majesty of equal laws, the reformatory nature of a penal code, etc., etc., with the prevailing notions and customs of China, and contends that philanthropy demands Christian missions.

This accomplished author likewise exposes the powerlessness of Buddhism and other faiths to elevate China. Whatever the purity of the spring, the stream has become corrupted. In its passage, it has taken up impure elements, absorbing demonism, nature worship,

absurd superstitions, allied itself with sorcery, idolatry, immoral priestcraft, etc., and *there is no resurrection power in any of these Oriental faiths.*

The people themselves largely recognize the futility of the ancient faiths to bring about social regeneration. Hence the secret societies, largely ascetic, like the "Vogelanans," which seek to rectify the heart by denying the flesh, or cultivate patience under injuries as a means of accumulating merit. There are many good precepts and upright ideals in "The Three Religions," but they are hopelessly adulterated by the admixture of incantations, divination, empty rites, and puerile absurdities. There is also an element of sedition, aiming at reform through destruction, akin to nihilism in other lands. But all this is further evidence of the deep-seated unrest which seeks what only Christ can supply.

Mrs. Bishop furthermore testifies to the absolute *inadequacy of missionary laborers* for so great and needy a harvest-field. She saw, in her long journeys, but *one* mission station where the work was not seriously suffering from *lack of men.*

She also urges a high class of laborers, well trained in the language, and able to cope with the *litterati*. It is not enough to have a limited command of the dialect of the coolies.

She warns women, and especially single women, that they can not safely ignore Chinese etiquette without exposing their characters to suspicion, and their persons to assault. To wear a tight bodice, and so show the figure, to receive men at their homes as visitors, or shake hands with them, etc., goes in the face of the ideas and customs of a people fastidious in their way about the proprieties. The attention of the Foreign Office has been called to such matters as even leading to popular outbreaks.

Preaching, says Mrs. Bishop, is not the Chinese mode of instruction; Confucianism never had a preacher nor a lecture hall. Its methods are chiefly literary, conversational, and catechetical. Hence Christianity needs to adapt itself to the mold of Chinese life, where no principle is involved.

Several questions need, Mrs. Bishop thinks, to be settled; such as how far are the differences between Western churches to be perpetuated in China? What is the place of the Chinese classics and of English in mission schools? What is the obligation of the Sabbath? What the normal attitude of Christianity to certain Chinese customs, and particularly to any modification of ancestor worship? Sundry other matters need definite adjustment, such as the position of native pastors, socially and pecuniarily; the self-government of the native churches; and on Anglican missions the retention of the Prayer-book as the sole manual for public worship.

Mr. Gladstone's remark is quoted with approval, "There is but one

‘question of the day,’ and that is the Gospel. It can and will correct everything needing correction.”

Mrs. Bishop furthermore expresses her confident opinion that China is not “breaking up,” is not “in decay,” but grows wealthier every year, is not overpopulated, as the population is *ten* times that of Great Britain, while the area is nearly twenty times as great. She thinks the theory of the government one of the best ever devised, but the official administration corrupt. China is one of the most democratic of countries. There a man is free in all trades and industries, free to make and keep money, to emigrate and return with his gains, to rise from the lowest to the highest social rank, to become one of the *literati* and a millionaire, to be free in his social, commercial, and religious life, free even to rebel when grievances are no longer tolerable.

The ethical teaching is sublime as far as it goes. The “five duties of man” are: Loyalty to the sovereign, piety to parents, submission to elders, harmony in the marital relation, and fidelity to friends.

Very prominent among the regenerative influences of China, this accomplished writer ranks the *Christian literature* of the West. A society was founded twelve years since by some leading men in China, and named “The Society for the Diffusion of Christian and General Knowledge.” The demand outruns the supply. And yet the issues are distinctly Christian, such as “Butler’s Analogy,” “Life of Christ,” “Christianity and the Progress of Nations,” etc.

Obviously Western Christian influence is working in other forms. Two wealthy Chinese offered to raise \$10,000 to enlarge the women’s hospital at Shanghai if Dr. Reifsnnyder, the lady in charge as medical missionary, would teach Western medicine to Chinese girls. Many other like proofs exist, some of which Mrs. Bishop mentions. The governor of Kuei chow sent to the “C. L. S.” for one thousand dollars’ worth of Western literature.

Inasmuch as these four hundred million people have but one *written* language, and there are two hundred examination centres where, in the aggregate, from one million to two million students are annually under examination, who are the mandarins, lawyers, statesmen, and leaders of the next generation, the Christian literature supplied to these centers goes to the most influential domestic and social centers in the empire.

Obviously it behooves us, as Christians, to be patient, prayerful, persistent, in supplying this colossal empire with evangelical missionaries, vernacular Bibles, and the best products of a sanctified press. It may be given to some of those now living to see a revolution, not sudden but gradual, and all pervasive, transform the Celestial Kingdom into somewhat more of a likeness to the holy ideal suggested in its aspiring name.

MODERN JAPAN AS A MISSION FIELD.

BY REV. THEODORE N. MCNAIR, TOKYO, JAPAN.

Missionary of the Presbyterian Church (North).

One may live long in Japan and on terms of close intimacy with the people, and as a result may reach general conclusions as to the mission work being done there, and yet be confronted with facts seemingly in positive and overwhelming contradiction to those conclusions. He may have the conviction that the people are thorough-going Orientals, with Oriental standards of judgment, Oriental bases of morals, an Oriental viewpoint generally, with all that that implies; nevertheless, the question arises, how does this comport with the Western color and polish which are given to so many sides of the modern national life? The commercial spirit and methods, for example, are new in a measure, as are also the present forms of education and government, the army and navy establishments, the post-office, and the telegraph. It is not surprising, therefore, that the Japanese as a people should be much misunderstood, not only abroad, but even by foreign travelers who visit their shores for a few short weeks or months, and by foreign residents who study their characteristics, if at all, only indirectly, and at arm's length. To these the foreign social life at the principal cities is much more interesting than are the varied phases of the life of the nation which lie beyond the range of business interests.

At the same time, it is coming to be fairly well known that the real Japan of to-day, the Japan of the great mass of the people, is not that of its new parliament house, and its modern court ceremonial, and its military parades; but is a persisting Orientalism, which yields to Occidental influences only at a few points, relatively speaking, and even at these but superficially. To a people like the Japanese, eager to adopt as well as to imitate, radical changes in character and customs are bound to come slowly, and their vaunted adoption in three or four decades of the civilization which took centuries to develop in Europe and America, is a boast which deceives not only the casual observer of the changes which have come to the Japanese people, but even the people themselves.

To know Japan at the present time, therefore, one must know the Japan of the past, must study its old-time civilization, and the circumstances and influences which have molded and modified it during its progress upward; and furthermore, must realize that the last great change which was formally introduced by the coming of the American warships in eighteen fifty-three and four, great and far-reaching tho it was and is, is nevertheless on the whole one that has been much more phenomenal than essential in its character; material rather than

spiritual, affecting the exterior rather than the vital centers of the nation's being.

The old civilization of Japan centered in a regard for the throne which amounted to virtual worship. This was practically the sole basis of morals. Both patriotism and morality consisted theoretically in unflinching and unquestioning loyalty, whatever the lengths of cruelty or fraud to which one might be led in order to maintain it; and we have to this day a similar state of mind on the part of very many of the leading men in the empire, and of over forty of the forty-three millions of the people. These leaders insist that only by inculcating this type of patriotism can the unique, historic, and, as they regard them, glorious ideals of the nation be preserved. Throughout certain periods of the past the loyalty was manifested more toward the local lord, the *daimio* of the province in which a man lived, than to the mikado, or rather the shogun, who represented the central government; but that was merely an accident of the times, the sentiment was the same in character as what we now see, differing only in the fact of its having been directed again toward the throne on the overthrow of feudalism within the present century.

RELIGION IN JAPAN.

The Japanese conception of deity, as indicated by the worship of the throne, of which this loyalty ideal is so conspicuous a part, has been a low one historically, and such it remains, except as it has been modified by contact with Western knowledge, especially the knowledge of Christianity. A young man of rank, and of no little intelligence, recently made this remark to the writer: "You need a god in your country, but here we need none, because we have our emperor." Obviously the sense of need, which can find rest for itself in the person of a mere man, has its foundation in an utterly inadequate conception of what the nature of deity is.

It is frequently urged that the old but still highly influential religious cult called Shinto, or godway, of which this worship of the emperor is the most prominent feature, is really nothing but a formalized nationalism, and not at all a religion, thus doing away with the idea that the emperor is divine. This, however, is contrary to the teaching of Shinto literature, and is a comparatively new notion. It is accepted by only a small fraction of the people, and these the more enlightened, and the ones most eager to have the nation looked upon as holding a place in the vanguard of modern science. Practically Shinto, with its numerous temples and priesthood, still takes the place of a religion more or less consciously with all those millions of the people who make loyalty to the throne the central and paramount requirement of human life, and it measures their idea of the nature and character of deity.

Are the Japanese then, as a rule, an irreligious people, as the common possession of such an inadequate idea of deity would naturally lead one to suppose? In a certain sense, they are. They lack the profound sense of awe common to most Occidentals, out of which alone true worship can spring. Some one has said of them that "they have never had an open vision of the great I AM," that they need "to be smitten into seriousness by a revelation of the God who is above the world, and of the hell which is underneath civilization, and of Christ whose eyes are as a fire."

In another sense, however, they are excessively religious; that is to say, if belief in the presence of spirits in fountains, trees, waterfalls, mountains, rivers, etc., and in the need of placating these with offerings and worship, may rightly be taken as the mark of a religious spirit. "The prevalence of superstitions," says a prominent Japanese, "is very widespread, such, for example, as belief in divination, in lucky and unlucky days, in favorable points of the compass for a house to face, in being bewitched by foxes or badgers, in the power of curses, whether delivered by the gods, by the spirits of the dead, or by living persons who have been offended; and it is not only among the lower classes, but among persons whose station in life and familiarity with Western knowledge ought to render them proof against giving credence to such follies. The time, money, and labor wasted over vagaries of this kind is very considerable indeed. Many a high-class person even consults a diviner before taking a journey, or deciding any important question, in order to be told which day of the week or month will be auspicious." "No careful observer can walk through the streets of any large city without noticing here and there a little stall, where a fortune-teller sits with his divining rods in front of him." Take, also, the matter of life and fire insurance. A number of companies, such as are common in America, have recently been started among the Japanese, but the great reliance of the people against the evils that assail person and property is still, as of old, the priest, with his supposed access to supernatural power. Out of the total of 8,000,000 houses, or thereabouts, which the census tabulates, 7,000,000 at least have been insured at the temples, and have small wooden policies nailed up in conspicuous places in evidence of the fact. The purchase of these policies and of other and similar tokens of the divine favor, is a first-rate source of income to the religious establishments. It may be said, it is true, that there are many people in the United States who are influenced by superstitious fancies no less belittling to human intelligence than these, but it is not ninety-nine out of every one hundred of the inhabitants who are so influenced.

Personality is commonly ascribed to the various objects of worship which the Japanese people possess, the idols of various sorts, large and small; whereas in their religious philosophy, given them, for the most



A SHINTO PRIEST, JAPAN.

part, by Buddhism, an impersonal pantheism colors the whole, the theory that is to say, which makes everything in existence, whether spirit or matter, a part of God and the same as God, deity, as a whole, becoming merely a matter of force, and that a force not possessed of intelligence. The idea has proven one of the most disastrous of influences upon human thought, and it is still difficult for some in Japan to get entirely clear of it, even when they come to accept the Christian faith. There has been the anomaly, strange to say, of Christian ministers teaching the paramount importance of ethics, irrespective of a basis for the same in the will of a personal God.

In a word, then, the conception of deity commonly possessed in Japan is diminutive and polytheistic in the minds of by far the greater number, and an impersonal pantheism with those who rise into the region of the esoteric and the philosophical.

A natural outcome of so great a national lack is an inadequate conception of the fact and nature of sin. In the language and thought

of the Japanese, sin is nothing more heinous than crime, the infringement of human law. The Shinto philosophers of even less than a hundred years ago were so sure of the inherent excellence of their god-descended countrymen that they provided no system of ethics for them, declaring that none whatever was needed. A people who always did right as a matter of course, were, of course, not sinners. And this was the fond conceit of men who nevertheless saw bloodshed and violence, rapine and fraud, all prevalent about them in the society which they set themselves to laud. Nor has anything more satisfactory been offered by Shintoism of late years. The one cardinal doctrine of the cult is still simply this: to follow the dictates of one's own individual heart, and obey the commands of the emperor.

Buddhism, the other of the two religions that have been most influential in Japanese life, was far less complacent than Shintoism. It recognized the fact of wrong-doing among men, but was content with calling it evil, and thinking it irremediable, and with teaching that salvation from it lay ultimately in the complete cessation of desire, and the practical annihilation of the soul in the future estate called *Nirvana*. So when the Christian preacher declares that all men are sinners in the sight of God, those in his audience who are unfamiliar with the Gospel will on the one hand fail to comprehend his reference to deity, will think on hearing the word God, of an idol perhaps, or of some one or more of the myriad spirits in whose existence they have been taught to believe; and on the other hand they will resent the assertion of serious fault in themselves. And why should they not? A man who has kept the laws of the land, and has lived up to the requirements of the meager moral standard which for centuries has been set before his people, will naturally deny that he is guilty of the commission of crime, or of sin, as the Bible calls it. He may very likely ask, moreover, if the sweeping statement that all sin includes the emperor, and if answered directly and in the affirmative by the Christian who is unskilled in the treatment of catch questions, insist that gross disloyalty to the throne is involved in the Christian's reply.

PREACHING CHRIST IN JAPAN.

The question is frequently asked just how the missionary approaches with the Gospel message men who so widely differ from him in their religious and metaphysical ideas. One way that has proven of practical value is to seek to inculcate, first, the true idea of God as a spirit, as one and indivisible, all-wise, all-powerful; but more than that, all-perfect in holiness, justice, goodness, and truth. Once secure an intellectual comprehension of God in this character, particularly as a being absolutely *holy*, and one has something to go upon in teaching what sin is; for sin is a thing of measurements and can be brought

home, intellectually at least, to the most callous hearer, if only he can be led to look at God, the standard of moral measurements, in this his true character. From these two points of vantage, coupled with the sense of need to which they lead up, the idea of the love of God in Christ may be presented with some hope that it will be grasped, and so become the means under God of inducing an entrance upon the life of faith.

To revert to the question already briefly touched upon, as to whether the Japanese are essentially a religiously inclined people. We are familiar with the ascription that has so often been made of a pre-eminence in religion to the ancient Jews, or to the Semitic peoples in general. Undoubtedly this special distinction as restricted to the Jews is correct; but careful observation must lead to the conclusion that the Gentile world of Asia shows no evidence of being more remarkably possessed of a true spiritual instinct than do the "strangers to God" in the West. Certain it is that he who would seek to nourish the precious germ of spiritual life that may be inherent in the nature of the man of the far East, be he Chinaman or Japanese, must work with the heavy odds of an inbred and an entrenched materialism and worldliness against him; and it is proper to say of the Japanese, as of other Orientals, that they lack most of the thousand and one influences which operate upon Western life and tend to lessen the intensity of its worldliness.

Buddhism has not been practically humanitarian in Japan as Christianity has been in America, unless perhaps in the matter of filial piety and the allied sentiment which binds together the several members of a family in mutual helpfulness and support. Nor can anything more be said for the Confucian philosophy, which was absorbed from China, and has been for centuries a principal basis of Japanese culture. Take, for example, one effect of the great earthquake of seven or eight years ago. There had been a similarly dreadful occurrence about the year 1850. The distress was appalling on both occasions; but the splendid munificence of the foreign community was a conspicuous feature of the latter, and constituted a new thing in the life of Japan, and one for which the Buddhist or Shinto or Confucian principles as applied there had offered no parallels. National pride under the indirect influence of Christianity has led to the establishment of charity hospitals in some places and to the work of the Red Cross Society, to one or two schools for the blind, deaf and dumb, and to the suggestion of an asylum for the insane; but as yet there are no non-Christian organizations of inquiry and aid worthy the name, like those which give practical expression to the benevolent impulses of the Christian West, none, that is to say, of purely Japanese inception. The Christian Japanese either alone or with the help of the missionaries have started a number of enterprises designed to

supply the lack. There are a few orphan asylums, a home or two for discharged prisoners, and some other and similar agencies for good. But these are necessarily limited both in variety and scope. Notwithstanding the declaration that a good Buddhist will not kill even a mosquito, it is nevertheless distressingly evident that Japan presents a wide field of operation for a society for the prevention of cruelty to animals.

There is also wanting in Japan the uplifting influence of the Christian home life of America and Europe, with all its hallowing, sweetening associations and ideals. A well-known Japanese has addressed to his countrymen this significant remark: "We are two hundred years behind the West in our appreciation of the dignity and rights of women." The truth of this statement is evident in the light of the facts, that divorce is extraordinarily common, amounting on the average to one-third of the marriages; and also that the practise of concubinage prevails widely, being limited mainly by a man's means of support; and further, that filial devotion on the part of a daughter to a parent frequently requires of her, in the present as in the past, to sell herself to a life of shame for months or it may be years. Chastity in fact, even in theory, to say nothing of it as a practical matter, is required only of women, not at all of the men of non-Christian Japanese society.

It can not be claimed, therefore, for the Japanese people that they possess either lofty spiritual conceptions or truly noble ideals, and the reason is not far to seek. Students of comparative religion may find much to admire and commend in the life and precepts of the founder of Buddhism, and in the great ethical system that has given to China, Korea, and Japan a coherence in domestic and social life, and thus a civilization that has preserved the national life through centuries; but both faith and philosophy have failed to present to the craving heart of man any satisfactory thought that lifts him as a conscious entity out of the finite. The dismal hope of final absorption, after countless lives of sin and misery, into infinite inaction, fails utterly here. Nor does the enumeration of all the cultivated virtues of the "superior man" of Confucius do much to encourage the ordinary man to attempt their emulation.

Compare with this the Gospel of Christ: its recognition of sin, its provision, not only for pardon, but also for escape from the power of moral and spiritual evil, through the aid of a divine personality, who is a spirit infinitely wise, and good, and merciful, as well as infinitely holy and just, who is waiting with the all-yearning of a Father's love to make, *by his own divine power*, of his feeble, erring child, not a "superior man," but a son of God!

This unique and marvelous gift of the Spirit, sent to renew and then preserve the spirit life in men, is second only to the gift of Christ

as a distinguishing feature of the Christian faith; and in the light of the great contrast thus presented, as well as of the command of the Master to disciple all nations with His truth, there can be no question regarding the responsibilities of Christendom toward the heathen world, as represented by Japan. The establishment there during the past quarter century of Protestant Christian churches, aggregating upward of forty thousand members, is no good reason for thinking these responsibilities at an end. The Japanese Christian community altogether considered, is relatively but a small and inappreciable factor of influence upon the life of the nation, and the church is still, as it naturally should be, considering its infancy, a body without sufficient



MRS. CURTIS AND A BIBLE CLASS OF JAPANESE WOMEN.

experience of spiritual life and doctrine to warrant its passing from under the tutelage and away from the aid of our centuries-old Christianity. It is no disparagement of the Japanese Christians to say this. The church in Japan is deserving of much commendation for what, under God, it has become, and for what it has already done and is doing. It is highly significant of the force that is in it, that men are continually being led to inquiry concerning the faith and to belief in Christ through the exemplary lives of professing Christians.

But the church, as an ecclesiastical institution, betrays many of the traits of youth and immaturity, and chief among them a great desire to walk alone, and with a body of doctrine of its own formu-

lating, from which some in its midst would wholly exclude the supernatural. It is on this account, partly, but also and chiefly, because there are more than two score millions of Japanese who have not yet heard the Gospel understandingly, that all the available forces of Christianity in the distant West should be joined with the native Christian forces in Japan to work together therewith for the thorough Christianization of the empire. God forbid that through the channels of commerce and diplomacy large benefits should be conferred, but benefits wholly or largely separate from an acknowledged and positive Christianity. There is already abundant warning that the material civilization represented by railways, and telephones, and newspapers, and factories, will prove of doubtful value in Japan, unless it is accompanied by a moral point and purpose, communicable only through the preaching of spiritual truth, as this is embodied in the Gospel of the Lord Jesus Christ.

THE PRESENT NEED OF MISSION WORK IN JAPAN.

BY FUMIO MATSUNAGA.*

A Graduate of Auburn Theological Seminary.

The spiritual capacity and the religious earnestness of the Japanese as a race is a historical fact. Confucianism and Buddhism were introduced into Japan twelve centuries ago. They grew more rapidly there than either in India or China. The politics, history, literature, learning, and customs of old Japan have been as deeply influenced by their teachings as the countries of the West by Christianity. Roman Catholic missionaries began to preach in Japan about three centuries ago. Three hundred thousand were converted at that time. But in the reign of Toyodomi and Tokugawa Shogun occurred terrible persecutions due to political prejudice and a policy of national seclusion. According to the record of a Roman Catholic historian two hundred thousand Christians were killed by these Japanese Neros. But neither the sword nor the flame could change the Japanese Christians' faith. Even now the places are pointed out where those earnest Christians were crucified, burned, and killed for their fidelity. They followed the commandment of their Savior as he said, "If any man come unto me and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he can not be my disciple; and whosoever does not bear his cross and come after me can not be my disciple."

In the history of Protestant foreign missions during the present century, we find no such mission field as Japan. At first it was the most hopeful field in the world. Afterward it became the darkest.

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Tho this is saddening, yet it is a fact. From 1873 to 1888 was the period of popularity. But since 1888 there has been a reaction. It was caused by changes in the political, industrial, educational, and social condition of Japan; and was aided by Christian skepticism in the church due to the influence of Unitarianism, the higher criticism, and German rationalism. But now Christianity in Japan has passed the crisis of her intellectual unrest and spiritual decline, and is trying to get a deeper spiritual experience and a vital personal communion with the living Christ. At present Protestant Christianity in Japan has 493 missionaries, 143 mission stations, 864 out-stations, 11,872 pupils in the mission schools, 196 theological students, 308 native ordained ministers, 714 unordained preachers and helpers, 373 Bible women, 423 organized churches, and an adult membership of 40,981. But are we satisfied with such a small success? Can we be content with only a partial victory of the Christian banner? To make the triumph of missions more complete, something more is needed.

(1) There is need of more consecrated Christian churches representing the true body of Christ, living in the love, hope, and life of Christ, moved by the Holy Spirit, and eager to save the souls of men.

(2) There is need of a higher educational institution which will develop the true Christian manhood of young men.

(3) There is need of a newspaper representing Christian principles published for the purpose of opposing the Oriental heathenism, the narrow, aristocratic conservatism, and the imperialism of Japan.

The missionaries and native workers are now endeavoring to build up the Kingdom of God in Japan through the churches and schools. And most of the Christian friends in America understand the great need of proclaiming the Gospel by means of preaching and education. But most of them do not think of preaching Christ through the tremendous power of the public press. Let me express my earnest desire for assisting the evangelization of Japan through the influence of the Christian newspaper. Of course, I believe that of the three missionary methods of evangelization, preaching, education, and the press, the Gospel preaching is the most important. I expect to be a preacher in Tokyo, and I pray that I may dedicate all my energy directly to this work, since at this critical time there is no greater need.

Before speaking of the best methods of evangelizing Japan, I want to mention some phenomena noticeable in the national life of Japan, closely related to the mission work—the national ambition, racial growth, political condition, and geographical situation.

What is her *national ambition*? The Japanese are known throughout the world as a patriotic people. Patriotism is their religion. They do not care whether wrong or right, if only it is for the glory of their country. They sacrifice everything for the sake of their country. It is a marked characteristic of the Japanese. The ancient and

medieval history of Japan is adorned with the memory of her national triumphs over Korea and China. And after her victory over China in the last war, her national ambition became stronger than ever before. It is her desire not only to be a powerful nation in the Orient, but to be one of the great powers of the world. The aim of her present diplomacy is to have a vote in the Oriental problems as well as to be a factor in international movements. But at present it is entirely selfish; the question she always asks is, what will be for my glory or that of the emperor? And it is this strong national ambition which presents to the Christian missionary his problem and opportunity. He is not to decry it or seek to hinder its growth. He is rather to govern and control it, lifting it up to a higher plane of duty. He is to change the aim from one always centered in self to one seeking to bring in and develop the Kingdom of God.

The relation of the *racial growth* to the missionary problem is to be considered. Unlike the inhabitants of the Sandwich Islands or the American Indian, the Japanese, as a race, have the ability of mental capacity and racial continuance. They are active and progressive. They love the beauty of nature. They have a vigorous, filial, loyal, and patriotic spirit. But they lack stability, majesty, and piety. This is their great defect as a race. They have a clear, keen intellect, and a warm, generous heart. But they need an evenness of temper, perseverance over difficulties, and, most of all, sincerity. But it is interesting and important to notice that the population of Japan is increasing at the rate of half a million each year. And this growth is the prophecy of her future. Soon Japan will overflow, and even now there is extensive colonization. So there is a great need of saving Japan, not only for her own sake, but because of the power which she will exert in other parts of the world.

THE POLITICAL CONDITION OF JAPAN.

What is the *political condition* of Japan? It is an epoch-making era. The political power of Japan will be a strong factor among the Oriental nations. At present it is the only living nation of the East. It alone has the representative form of government. It is the one nation that has applied Western civilization to her material life. Now its naval power in the Asiatic waters ranks next to that of Great Britain. Its industrial and commercial condition is annually becoming more prosperous. The future of Japan contains the future of the Eastern world. The civilization of Japan means the civilization of the Orient, and the salvation of Japan means the salvation of the Asiatic nations. Shall we then neglect the political condition of its mission field and the source of its power?

In the fourth place, what is the *geographical relation of Japan to the world*? Its situation is important. China with her four hundred

millions is her neighbor on the west, and gives to Japan a great commercial and industrial field. The northern shores of Japan are near the territory of the Russian empire. The islands of the South Sea, the new home of Western civilization, New Zealand and Australia, are her colonial and commercial fields. On the east she has a powerful friend in the United States. When the Pacific cable is completed Japan will come into still more intimate contact with the United States, and will find the United States her best friend. Also I believe that the Nicaragua Canal when completed will be of immense advantage to Japan. She will be in closer touch with the American and European seaports, and the change of her position in the world will be analogous to that of India after the opening of the Suez canal. And when the Siberian railroad is completed the relation of Japan to Europe will be still more vital. The time of the journey from London to Japan, at present occupying thirty-five days, will be shortened to a week or ten days. At that time how important will be the situation of Japan! If Japan remains a heathen land, adopting only the material and intellectual civilization of the Western world and not the spirit which made that civilization possible, through these wonderful opportunities, her skeptical influence will spread to all parts of the Eastern world. But if Japan is evangelized as a nation her religious influence will spread to an equal extent. I believe that the evangelization of Japan means the evangelization of the Eastern nations, because her relation to the Oriental nations is just like the relation of the Germanic race to the nations of Europe in the Middle Ages. It will not be so easy, however, to save Japan, as it was to win the Germanic people, because the latter race did not have a social and religious condition built up and endowed by the use of a thousand years. Their religion was myth and her civilization in its cradle. They were a brave, strong, liberty-loving people. But the condition of Japan is entirely different from all this. She has a history, a literature, a fine art, a people's life which has been penetrated with the spirit of Shintoism, Buddhism, and Confucianism for the last thousand years. Moreover, she has received as a nation the material civilization of Western lands, and only the material civilization! She has refused with all her acquirement to take the best, their religious influence. Why is this so? How is it that she has accepted the material and rejected the religious offering of the Western world? This is the vital question in the salvation of the Japanese nation, and especially so, when we can see that the Japanese are standing in a place of wonderful opportunity. In her life is gathered together the religious, intellectual, and political products of the Eastern lands, and she has in addition adopted the civilization of the West. She exhibits in her life the civilization of both Oriental and Occidental. She is in a wonderful position. Consequently Chris-

tianity as related to her progress stands in a like position. If her spirit be evangelized who can tell the result to the surrounding nations? Therefore her geographical position makes strong claim for her salvation.

THE INTERNAL CONDITION OF JAPAN.

The political condition in Japan is aristocratic rather than democratic, even tho the form of government is democratic. The long line of Japanese history is the history of the royal family, nobles, and feudal lords rather than that of the people. The hereditary aristocratic spirit in the political world is still powerful. The Japanese are a nation to be ruled, not to rule themselves. Most of them can not understand the value of human rights, freedom, self-government, and personal duty. The Japanese can hardly understand politics for the people, by the people, and to the people. Now one of the serious national problems is how to teach them the duties of a constitutional form of government. They lack individual responsibility, a free and independent spirit, fidelity to daily duty, and a noble spirit for common tasks. In regard to this vital problem of national character, the pessimistic Buddhism and the aristocratic Confucianism have not any reforming spirit or transforming power. They are rather the friends of the despotic, conservative, and monarchial spirit. And the so-called national education does not care about a new national spirit which shall be in harmony with a new national constitution. The imperial government is encouraging a narrow aristocratic education in the idea of national duty. Here is the opportunity of Christianity. Because Christianity and democracy are inseparable, true Christianity grows best in a truly democratic nation. The preaching of the democratic gospel is the present need of Japan, because the elevation of political virtues and the uplifting of national character and the true progress of constitutional government comes from the development of the democratic spirit. If such a Gospel is not preached, there is the peril that if the aristocratic spirit may overcome the political world, Confucianism and Buddhism will have their golden age. On the other hand, if the democratic spirit controls the political movement, Christianity will the sooner gain her victory. At present there are three main political parties. They are the progressive, the liberal, the so-called constitutional parties, and the imperial party. But they do not stand on their political principles. They act for their own interest. They are united by the chain of gold, not by conscience. Therefore the members of the liberal or progressive parties are not the real liberal and progressive statesmen. They shake hands with the imperial party members when there is any spoil in view. Most of them are destroyers of political principles. They are the slaves of selfishness. They shed no tears for the people. They are cold-

blooded and morally wanting. Now an alliance of the Buddhist and the conservative element in the political parties is trying to make Buddhism a national religion, and some of the cabinet members sympathize with that attempt. It may be brought up in the next national congress, but even then I do not believe it will pass both houses. The national education policy also is leaning toward the anti-religious spirit. And its first blow has been struck at the Christian mission schools. As a result the students of mission schools are decreasing, and the church members are not increasing as rapidly as before. The banner of the cross has fallen in the dust, and the banner of heathenism is waving high over the land. It is a condition calling for our best effort, that the religion of the gentle Nazarene may not be entirely stamped out of Japan.

The intellectual life of Japan is closely related to the mission work of to-day. Japan is a land of atheism, pantheism, polytheism, deism, skepticism, and materialism. There is great need for Christianity. We must lift these ideas up to the true theistic conception of Christianity. We must give a clearer and deeper knowledge of Christian idealism to those holding false conceptions. We must change this gross materialism into the spirit of brotherhood.

THE RELIGIONS OF JAPAN.

Now we will look at the religions of Japan. Shintoism is a true national religion, not an international one. It is a sect of the worshipers of the emperor's ancestor. Its origin belongs to the mythical part of the ancient history of Japan. It has not any of the essential elements which belong to a true religion, and can not spread beyond Japan, for its basal idea is found in the worship of the emperor's ancestor. But its destruction is sure as ancestral worship can not exist in an age of science. Neither can Confucianism properly be called a religion. It is an Oriental stoicism. It is the aristocratic, political, social, and moral teaching of a Chinese sage. Its doctrine can exist only in the home of the aristocratic and monarchial spirit. It will remain hereafter as the moral teaching of an Oriental wise man. But an aristocratic gospel can not live in an age of democracy. It can not stand the open air of world-wide civilization. In regard to Buddhism, if it prove a hindrance to Christianity it will be due to the prevalence of superstition, rather than any life in the religion itself. Many sects of Buddhism in Japan have splendid temples, golden images, much property, magnificent ceremonies, high social position, thousands of priests, and millions of believers, but it is in a position similar to that of the Roman Catholic Church during the Middle Ages in Europe. If some honest prophetic Christian reformers will stand forth and expose the corruption, superstition, and worldliness of its adherents, they will more quickly fall as spiritual leaders in the Japan

of the new century. A pessimistic gospel and an irrational religion can not grow in an age of optimism and reason.

The relation of the moral world to Christian missions is vital. Patriotism, loyalty to the emperor, and filial piety, form the moral trinity of the Japanese. Their history, literature, and popular songs, all express this same conception. During the revolution of 1868, which gave birth to new Japan, her old political organization, social relation, and moral foundation, passed away. In general, the relation between the feudal lords and subjects became the relation between the emperor and people; local patriotism grew to be national patriotism; and the former filial piety became modified by a new form. About twenty years ago a political change occurred in the introduction of the doctrines of Mill, Spenser, Bentham, and Rousseau. There became free thought without moral responsibility, a superficial democratic spirit without education sufficient to control it. But it was the forerunner of the political reformation. At that time, the government tried to stop this radical political movement. It made the teaching of Confucius the moral standard of the Japanese. It was a movement toward the restoration of the conservative and aristocratic spirit of the nation. By the teaching of Confucius in the public schools, the sacredness of the emperor was magnified. The anti-foreign spirit was aroused, Christianity was scorned as a foreign religion, and church members were despised as disloyal subjects and enemies of this country. All this, because they refused to worship the emperor. In fact, patriotism became synonymous with religion. But while men love to die for their emperor, or to risk their lives in heroic deeds for their country, yet they have no idea of the common duties of life, no conception of true heroism in little tasks. And as a result, the standard of morality is extremely low. The corruption of the imperial court, the immorality of the Buddhist priests, the licentiousness of the nobles, the impurity of young men everywhere under the guise of licensed prostitution, together with the worship of gold, the luxuriousness of the wealthy class, the pride of the educated people, the bribery of statesmen, dishonesty of business men, the oppression of the laboring classes, the cruelty of the land owners—all are marks of the moral world of Japan to-day. I would be no pessimist. But this is what any one who is acquainted with Japanese life as it now exists will affirm. She is in an age of moral degradation. What then is the mission of Christianity to the moral world of Japan? First of all, it must take away the superstition concerning the sacredness of the emperor, because Japanese imperialism is the spinal cord of national corruption. Until Christianity overcomes this awful superstition, as to the emperor's divinity, it cannot evangelize Japan. But it can do this only as it gives them Christ instead of the emperor as the object of worship. Give them Him, and as a consequence there

will be a new hope, a new love, and a new life among the Japanese. This is the decisive point in the warfare between Christianity and heathenism in Japan. Christian warriors of righteousness, knights of humanity, "Ironsides" of truth are needed to make a breach in this hitherto impregnable wall.

Now, as to the method which I believe will meet this need. One of the causes of the progress of Christianity has been the printing press, by which the writings of the apostles, fathers, and reformers have been scattered abroad. In Japan, the introduction of Western civilization has been helped by the many publications which were translated from English, German, and French, also the Western newspaper has been imitated. At present there are about thirty large daily papers, and hundreds of periodicals. Some of them are governmental organs, others represent political parties and the various religions. There are a few purely Christian papers. But these last are devoted only to reports from mission fields, church news, and purely religious articles, and therefore can never touch the vital chord of public sentiment. They are standing without the living current of national movement. Because they are purely religious, according to the law, they can not discuss living political issues. Therefore, these papers are of no interest to the great mass of people outside of the church, and the subscribers to them are limited to a few Christians; consequently their influence is limited, and can not render Christianity attractive to the millions of unbelievers. Is there not then reason for publishing a representative paper which can discuss national problems from the standpoint of the Christian? One of the difficulties in carrying on the mission work in Japan is to get the message of Christ to the masses. At present the churches are trying to gain larger congregations by the use of invitation cards and advertisements in the newspapers. But several hundred cards distributed will bring together only eighty or a hundred people, mostly Christians. A famous preacher will call out a larger audience, yet the Christian element is in the majority. How to reach the people who have no interest in the affairs of the church is the problem. What does Christ teach us as to method? After Christ was transfigured, Peter asked Him to remain on the Mount, and enjoy the pure and quiet of the place; but Christ, without a word, returned to the works of men, and by his very first action, not only answered the question, but also gave to us an illustration of how we should live. He touched and healed a sinful man. Japanese Christians are in this respect like Peter of old—they wish to be apart by themselves in the heights of spiritual experience. They forget the example of our Master, who lived with men. But, without saying anything against the power or place of the pulpit in Japan, there is need of work other than preaching, if the people are to be saved. We have many missionaries, native workers, schools, and

believers. Why, then, can not we evangelize the country more rapidly? There is need of a sympathy for the nation, as it exists, and an attempt to help it to higher lines of action. What better way of doing this is there than by publishing a great newspaper governed by the principles of Christianity? Such a paper would discuss the national question from the standpoint of Christian ethics. It will have more subscribers than a religious journal, for the reason that it will fill a want for discussion of public events by an impartial and fearless editor. Of course, at first, men will be interested simply in that part of the paper which is devoted to secular questions. But we must remember that such statements are presented by the hand of the Christian editor, and the articles are endued with the Christian spirit. And who can estimate the unconscious influence which such a skilful presentation of their own life will have upon the minds of the readers, even if it says nothing directly for Christianity? But there will be more than this indirect influence. A portion of the space will be given to introducing the reader in a simple manner to Christianity through the medium of sermons. These sermons will be given in an interesting style by the best preachers, and can not fail to interest many who otherwise would not be brought into contact with any Christian teaching. Think of its tremendous influence! Suppose that each copy will be read by three persons, and in this way the weekly circulation of 5,000 will reach 15,000 people. In a month the paper, by a conservative estimate, will have influenced 60,000 souls. And when its power shall come to be recognized, it can not fail to mold public policy, and turn the public sentiment from scorn into respect, and even to love Christianity. This is the present need of missionary work in Japan.

KOREAN IDEAS OF GOD.

BY REV. JAMES S. GALE, SEOUL, KOREA.

Author of "Korean Sketches."

Before me was a brown thatched hut, barely visible above the reed fence that shut out the view. I entered through the gateway, and found it, not grassy inside, but clean and well swept. Mrs. Chu, who had been washing rice in the kitchen, rolled down her sleeves, and came out to greet me.

"Are you in peace?" she asked, "and the lady and the children?"

"We are all well," I said, "and is it peace with you and Mr. Chu?"

Mr. Chu, on hearing my voice, came out of the side room, carrying his wand-like pipe of several feet in length. I was at once invited in, and given the place of honor, where I sat cross-legged on the mat. Mr. Chu took his place opposite, and Mrs. Chu returned to her work in the kitchen, leaving the door open

between, so as to be within reach of all that was said. He talked to me of Korea, of what its prospects were, of local matters as well, while I looked on, with the increasing interest that one ever feels toward the Oriental. The dark eyes dwelt kindly and confidently upon me; so dark were they, that pupil and iris were both run together. The skin was olive-colored, the hair blue-black and straight, the teeth strong and white as ivory, his nose honest, but overflat for beauty, his figure rather thin and effeminate; but back of the homely casement dwelt as kind a heart as ever beat, with desires pure and unselfish, that would make him white all over, compared with—yes, compared with many a Christian Westerner. Chu's was not a particularly thoughtful mind, for Orientals are not at liberty to be thoughtful, but as for mind, the masterpiece of memory, he was its full possessor. The endless traditions of the fathers were stowed away behind the yellow skin and much protruding eye.

"Chu," I said, "down South in the home land, years ago, there used to be a little negro girl called Topsy, and one day after returning from church, her mistress said, 'Well, Topsy, what did the minister preach about to-day?' Topsy replied, 'God! Miss Phoebe. He preached 'bout God.' Now Chu, preach to me about God, and tell me all that Koreans knew of Him before the days of Christianity."

"Our God," said Chu, "is the Great One, and is called by us *Hananim*, from the word *Hana*, meaning one, and *nim*, meaning lord, master, king. The one great Lord of Creation is *Hananim*. We associate him with the building of the universe (*Chun-ji*), and also call Him *Cho-wha-ong*, the ancient Creator."

I noticed that this remark of Chu's differed somewhat from the ideas of pure Confucianists, who hold to a form of evolution for all material things. "They have come of themselves," they say, evolved, not from a parent stock, or original variety, but from chaos. This would seem to us a more consistent view of evolution than the Western or modern variety, for if the puff of a pouter pigeon can evolve itself from the modest chested bluerock, then why not matter from an infinity of nothingness? It is a saying of theirs "that man evolves until his prime, and then involves by growing old." Involution they have as well as evolution. But these are the views of the artificial literati, and not of plain subjects like Chu, who holds that all things were created or hewn out by *Hananim*, who dwells above the heavens, and gives every man according as his work shall be. He deals only in the major operations of life. For ordinary cases the native appeals directly to secondary spirits, prays and sacrifices to them, but when all hope is given over, he calls on *Hananim*. I remarked to Mr. Chu in this connection, that the other day as I was passing through the streets of Wonsan I saw an old man out calling on *Hananim* to save his son.

"It was the old man's last resort," said Chu, "for *Hananim* is the limit of spirit beings, and there is no place for the voice beyond him. He is approached only under stress of stormy weather, when the soul leaves the sunshine for the tempest.

"We say that God is eminently just and wholly impartial (*Hananim chi-kong mu-sa hata*), that he is holy (*Kew-reuk hasita*); He is the last court of appeal for us mortals, but the gateway thereto is terrible, and set with lightning and thunder."

I notice, when it thunders, that Koreans lay aside the ever-present pipe, and I asked Chu the reason for it.

"We do not smoke before a magistrate," said he, "would we dare to when God talks? But tho he is terrible, yet he is gracious, and gives the rain (*ko-ma-o-sin Hananim pi Chu-sin-Ta*), and feeds us from day to day, as the old market song says:

Pap chal mak-ki-nan Ha-na-nim tok
 Ot chal ip-ki-nan Ch'o-kwon-e tok
 Chi-ch'o chal na-kin cho-son-e tok
 Sin-su chal na-kin pu-mo-e tok
 etc. etc. etc.

Food to sustain us, Hananim tok!*
 Dress that will cover us, womaney tok!
 Rank to uplift us, ancestor tok!
 Beauty to mark us, parental tok!
 Love for the parent, filial tok!
 Room for the stranger, brotherly tok!"

In this common market song, the native ascribes to God the feeding of the people. Dress is prepared by the women, rank comes from one's ancestors, beauty is inherited, love to parents goes with children, hospitality is seen among friends, but the groundwork of the state are the gifts of the soil, and God (*Hananim*) gives these.

"But man is unthankful, forgetful, sinful, and yet *Hananim* waits, slow to give punishment. There is a story that has come down from antiquity, that nearly all Koreans know. It is this:

God, once, had waited patiently and long on the earth, and His tarrying had been in vain, for man moved further and further from His presence, and grew more and more wicked, as the generations passed. At last, in anger, God called the Thunder Angel, and sent him down armed with orders to destroy all the wicked. At once the angel came, and his view was, that all men were wicked, and to destroy them would be to wipe the flat earth clean. He looked over many nations, and went everywhere. At last, in the end of His journeyings, He came upon a single righteous man, out of the millions, one who had never sinned. The Thunder Angel looked upon him and loved him, as the one among ten thousand, the altogether lovely. What was he to do? to destroy all the others and save only this one? After long thought the angel said, 'I am resolved what to do, I shall kill the one righteous man as a substitute for all the wicked, and so the thunderings and lightnings were hurled against the one whom the angel loved, and he died a substitute for all mankind. Thus it was by order of *Hananim*, who had sent the angel.'

So you see that our God is great, holy, just, omniscient, omnipotent, omnipresent, wonderful, terrible, inscrutable. But now the Christian teacher has come, and put a new meaning into the name of *Hananim*, and added to the little story that came to us in the night visions, saying to us what we never knew before, that 'God is love.'

Chu had passed through many vicissitudes, and the dark eyes had looked hopelessly upon many a sorrow, but the story had been filled in to him, and Jesus was the One Righteous One in his mind, who had died a substitute for him and many others.

* *Tok* means favor, goodness, kindness.

HIGHER EDUCATION IN MISSION FIELDS.

BY REV. D. Z. SHEFFIELD, D.D.

President Tung Chow College (American Board), China.

There is need of higher education in mission fields to produce a properly equipped body of native leaders to direct the varied activities of the Christian church, and to have a guiding hand in the reorganization of the institutions of government and of society. There is always need of more native laborers in mission fields, but there is greater need of better laborers, of men and women who have a wide knowledge of Christian truth, and an understanding of its relations to all truth; who have a rich experience of the Christian life, and are qualified to witness for Christianity among their countrymen. There is great need that missionaries should be men and women of wisdom, that they may lay aright the foundations of the church under new and strange conditions; but there is equal need that there shall be produced a trained and efficient body of native laborers, at first to be the assistants of the missionaries, and later to take over the ever-enlarging work of building up the church, and of establishing Christian institutions.

There is need of cultured *pastors* to lead the public religious services of the native church, to train and guide the membership in the deep and precious mystery of worship before the Divine presence, to edify the church by presenting to it from Sabbath to Sabbath well digested truth in its order and proportion and relations, thus building up the hearers in the knowledge of the things of God. Native pastors must know how to give a ready recognition to truth that is embodied in other systems of religion, and to be tolerant toward customs that are not in antagonism with Christianity, and to guard against the introduction into the church of false teachings. They must further be as capable of discriminating between men as between thoughts and practises. They must know how to reach out a hand of help to those who are searching after truth, tho still in bondage to error; and again they must know how to withdraw their hand from fellowship with those who make large concessions to Christian truth, but have no purpose to break with their past lives and follow in the path of the higher teaching.

There is need of native *preachers* to go before the pastors and prepare their way, many of them doing the work of pastors, and later accepting the office when the church is prepared to call them to it. These men, if wisely selected and properly trained, give invaluable assistance to the missionaries in their difficult work of introducing Christianity to a heathen people, and convincing them of its fitness to meet their spiritual needs. Every reason that can be urged for multiplying missionaries can be urged with added emphasis for

multiplying this type of native Christian workers. Their witness to Christian truth is more convincing than that of the missionary, because their lives touch the native life more closely, and they give a more direct personal testimony to their countrymen as to the transforming power of Christianity when honestly accepted and obeyed. They know better than the missionaries the prejudices to be overcome by their people, and the best line of approach to the native mind. The missionary may gather many converts, but until he has associated with him a company of trained Christian workers, the church of his planting is still in its initial stage, and has not reached the period of vigorous and healthful self-propagation.

Next to the need of native pastors and preachers on mission fields, is the need of properly trained and equipped Christian *teachers*, to instruct the children and youth, the young men and women, of the church, and those outside of the church, who are attracted to its schools. Christianity is a revealed religion, and the record of that revelation has been preserved in a Book. The missionary ought not to be satisfied until every convert, especially every young convert, can read that Book, and so feed for himself upon the Word of Life. An ignorant Christian is usually a weak Christian; an intelligent Christian may not always be strong, but a strong Christian is always intelligent. The scope of mission work should embrace the general education of the membership of the native church, that they may read the Bible for themselves, and at least the simpler books in the native Christian literature. But to lay the foundations of a Christian educational system in mission fields is usually a slow and difficult work. It is the problem of producing the hen without the egg, or the egg without the hen. Without Christian teachers how can Christian schools be established, and without schools how can teachers be produced? As the missionary is the germ of the Christian church, so he must be the germ of the Christian school. He must be the first teacher, and under his directions must schools be developed and teachers be produced. Teachers should be fitted to give instruction in all grades of schools, primary, intermediate, academic, collegiate. They should not only be qualified in knowledge to fill these positions, they should be trained in the art of teaching, that Christian schools may do efficient work, and so contribute to the final renovation of native systems of education. Missionaries usually enter their fields a generation or two before the wider movement of Western civilization begins to exert its influence. This gives them an opportunity to become the pioneers of the new civilization, to give to it a right introduction under Christian conditions. In no way can this work be accomplished so well as by training Christian young men and women in the best knowledge and life of the new civilization, to become teachers and leaders among their countrymen. It is well known that Western

learning, when carried by opposers of Christianity to Oriental countries, becomes an obstacle to the progress of Christianity, but when carried by Christian men, it becomes a support and assistance. There is need of a wise prevision on the part of missionaries and mission boards in planting schools that shall ultimately send forth qualified men and women to take their places in all departments of Christian activity. If the church were fully awake to the opportunity of Christian education on mission fields, it might easily have a ruling hand in general education in such countries, the reflex influence of which upon the life of the church, and upon direct evangelistic effort, would be far-reaching and beneficent.

THE NEED FOR CHRISTIAN LITERATURE.

There is a like need of cultured men and women among native Christians to produce a Christian literature for the church and the people. Christianity claims to be the perfect and final religion, and seeks to make for itself a permanent place in the life of every people. The work of producing a Christian literature for the edification of the church, and for general instruction, receives the early attention of missionaries. But, as in preaching and teaching, the work of the missionary is general and preparatory, so in literary work he can only give an initial impulse. The great work of producing a living, attractive Christian literature must finally be committed to native hands. Just because Christianity is a living religion, it must be thought through afresh by each believer, and so its evidences must be stated afresh to men of each type of civilization, and must be brought in line with their habitual ethical and religious thought. How often is the missionary surprised at the manner of presenting truth by intelligent native Christians to their countrymen! An acceptable Christian literature for any people must be the product of native thought—that is, Christian scholars from among the people must think through for themselves Western thought, and give to it a statement that brings it into formal harmony with native modes of thinking. Excellent books produced by distinguished European authors, when translated with literal exactness into Eastern languages, sink from sight like a plummet dropped into the sea; but the same book, if freely translated, its thought passing through the mind of a cultured native, and acquiring from him a native flavor in its forms of expression, is cordially received and studied with profit by the people. The best literary work produced by missionaries is through the help of competent native scholars, but such men must be encouraged to advance from the place of literary assistants to do their own independent work. They must produce a tract literature in which the truths of Christianity are so presented as to win and persuade the minds of the people. They must produce books for general awakening and enlight-

enment, books for the edification of the church, educational books to be used in schools. They must be writers for papers and periodicals, both to feed the minds of their people with proper mental and spiritual food, and to create in them a proper literary appetite.

Men and women who are to be teachers among their people must not only have a knowledge of Christian truth; they must have a like knowledge of the New Learning that forms a part of progressive Christian civilization. They must have mature and scholarly knowledge of the teachings of Scripture, the organic relation of truth, the progress of doctrine in both the Old and New Testaments, the relation of the Biblical revelation to the facts of general history. They must have a knowledge of the growth and decay of nations, and of the forces that have operated for their upbuilding and their destruction. They must know the outlines of modern science, and be able to point to the facts and laws of nature as reenforcing the teachings of Scripture by their witness to the Divine wisdom, and power, and beneficence. They must understand the organization of governments and of society, that they may know how rightly to apply the principles of Christian ethics to the problems of life. They must have some acquaintance with the best thought of the best thinkers, that their own thought may be illustrated and inspired. Knowledge is power as truly on mission fields as in Christian lands, and the fact that it is so often used against Christianity, adds emphasis to the importance of carefully training native Christian leaders that they may be able to use all the powers of truth drawn from human knowledge in confirmation of the truths of the Divine revelation.

NEED FOR NATIVE CHRISTIAN LEADERS.

Native Christian leaders must be produced, who have disciplined minds, capable of making ready use of knowledge, and of directing it to desired ends. The eye and ear must be trained so that they know how and what to see and hear. The training is indeed of the eye and ear, but yet more of the mind that directs these physical organs in the correct use of their powers. The capacity to see and hear aright is largely the condition of growth in knowledge. Modern science, with its applications to the uses of life, is chiefly the result of correct seeing and hearing. The eye and ear supply the external contents, and the mind by reflection discovers their laws and ends. The various systems of nature-worship have served to dim the eyes and dull the ears of men, so that they have failed to discover the deeper meaning that lies hidden in the phenomena of nature, while Christian theism has directed attention to the evidence of thought in nature analogous to human thought, tho higher and more wonderful in its range. The belief that nature is self-evolved, and moves toward ends without thought or purpose, tends to rob men of their interest in nature. If

nature is not the product of reason, then reason need not trouble itself over the interpretation of nature; but if the teachings of Christian theism are true, nature is the expression of the thought of God, and the study of nature is the interpretation of that thought. Thus Christian teaching on mission fields opens the eyes and ears of native scholars to see the presence and hear the voice of the Creator in all the works of His hands, and natural theology in the hands of such men becomes the support of revealed theology.

Native Christian leaders should have disciplined powers of memory, that their knowledge may be in orderly arrangement, and in readiness for use. They should have trained imaginations, quick to discover relations, to perceive comparisons, to point out contrasts, and to apply the analogies of nature to the relations of life. They should have powers for sustained and orderly thought, ability to search out causes and foretell results. They should have minds ready to apprehend the teachings of revelation, and the lessons of history and experience. They should be trained in the art of speech, to give expression to thought in correct and forceful language. The ability to speak well is closely related to the ability to think well; and next to the vital need that the Christian teacher shall be what he teaches, is the need of correct mastery and use of language in setting forth and applying the truths of Christianity.

One of the important lessons from experience in mission work that is being learned only too slowly, is that the Christian church must develop its own native leaders. It may accept such help in education as the ethnic civilizations are fitted to supply, but Christian leaders whose early training has been in lines of learning remote from Christian thought, or antagonistic to it, are too often found to have been dwarfed and numbed in their capacities, and are unfitted for the higher responsibilities of Christian leadership. Native Christians of the first generation are certain to have habits of thought and life that under proper training will be left behind by their children. Men are inclined to accept Christianity at the outset on the easiest terms, and the problem of elevating the standard of Christian living is vital to the stability and growth of the church. There is no more efficient way to accomplish this end than to establish Christian schools, for the training of the young, to arrange courses of study extending through primary, intermediate, and higher grades, sending forth in due time young men and women possessed of the best knowledge and discipline that the church in Christian lands is fitted to give. Such schools should make intellectual culture secondary to spiritual culture, knowledge subordinate to character. A Christian climate should be created and preserved in the schools by a careful selection of pupils, by judicious discipline, by public worship, by appropriate Christian teaching placed in the curricula of study, and by applying naturally

and helpfully in classroom instruction, the moral and religious lessons that grow out of the topics discussed.

The error of attempting to separate intellectual and spiritual training in our modern systems of learning, ought not to be introduced into mission fields. The mind and heart are best educated together. A spiritual awakening is accompanied with an intellectual quickening. The affections are the motive powers in life; they are operated upon in every classroom, and in every branch of study. They are influenced by contact with teachers and fellow students, and by every new truth which is acquired. Thus the education of the affections can not be divorced from the education of the intellect. It is going on even when there is a studied attempt to exclude it as an element in study. An education exclusive of Christian teaching, is against Christian teaching; and the student finds that he has much to overcome in his thoughts and feelings, and habits of life, when he assumes the obligations of Christianity. Christianity is natural to man in the sense that it ministers to the deepest wants and aspirations of his nature. When given its central and inclusive place in learning, it becomes an inspiration and motive-force, directing learning to its true ends and conserving its noblest results. Modern thought and research have vastly widened the range of human knowledge, and placed it at the service of the Christian church, that its work of propagation may be widened and accelerated, and its results become ever more beneficent and permanent. Higher education on the mission field, if strongly Christian in its spirit and aim, will give to the native church, through its educated leaders, without long and discouraging delay, the power of self-propagation and self-nurture, to which it would not otherwise attain until after generations of struggle and of partial defeat.

CHRISTIAN EDUCATION IN JAPAN.

BY REV. EUGENE S. BOOTH, M.A.

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Judging from what is being written upon the subject these days, the educational problem has failed of a satisfactory solution the world over. The higher the stage of civilization to which a people or nation has attained, the less the satisfaction with which leading education-alists view the situation. Nor is this state of things to be wondered at. If, as is claimed, and as experience proves, education is a means, and a powerful one, in the development of the individual, and consequently a factor to be reckoned with in the progress of civilization, it follows that both the aims and methods of education must change with recurring new conditions and circumstances. Yet the conservatism of the educated classes is proverbial. The literati of the

Orient are a formidable barrier to the introduction of new thought, except such as may tend to intrench them the more strongly within their own citadel; and the educational centres of the Occident are the last to be moved by the new practical thought of contemporaneous times. This condition, perhaps, is well in the highest civilization. These educational centers act as a balance-wheel, keeping the whole economy of the public, political, intellectual, moral, and spiritual fabric from periodic collapse. But the individual or school, by whom, or through whom, the state of the world at large is to be given a new thought, and through that thought a new purpose in life, can not afford to defer to the stereotyped formalities in vogue in either of these garrisons.

The greatest Teacher the world has ever had, or ever will have, did not come before the world as a product of the school of Gamaliel, but he arose from among the common people and gathered about him a following from the common people. He laid the foundation of His university in the minds and hearts of a few whom he called from the ordinary walks of life. He knew the narrowness of the so-called liberal education of His day, and chose soil less cultivated upon which to apply His methods and in which to sow the seed of a new "revelation." A field already producing tares can not bear wheat. Had Luther remained within the pale of Rome, the Reformation would not have been; the world would have remained ignorant of "justification by faith," who knows for how long?

JAPAN A GROWING WONDER.

In educational matters, as in political, diplomatic, and commercial, Japan has been for a generation past a growing wonder of the nineteenth century. Her governmental and material achievements have won the praise alike of friends and foes. She has the appearance of a "nation born in a day"—full-grown and lusty—in the vigor of young manhood. She has emerged from oblivion and has taken her place beside the most civilized among the family of nations. None rejoice more at this modern miracle than he who believes in the covenant of Abraham and the brotherhood of man.

The questions, however, persist in the minds of some: Is her regeneration genuine? Are these manifestations due merely to material forces? Is she like a corpse to which a galvanic battery has been applied; and are her manifestations merely the spasmodic convulsions of muscular irritation induced purely by material forces? Or, has she truly passed from death to life? Is there present in the body politic the spark of a new vitality? Much of her activity is undoubtedly reflex and unconscious; the result of the stimulus of material forces from abroad. Still we believe that within the body politic itself there is the vital spark of a genuinely new life. She may

be as unconscious of it as an infant in its mother's arms, but she will one day awaken to self-consciousness. Wo betide the East, if that awakening reveals that she has merely been resuscitated to the old world-life—that new Japan is naught else than old Japan panoplied in modern armor!

That this is her desire, the thing she is seeking with all the forces at her command, may be shown by her attitude toward the education of the young. Less than half a century ago, when the scales fell from off her eyes, and she saw the nations “as trees walking,” she was discriminating enough to see that she must educate her people. Europe and America were placed under tribute, and the best methods then in use, or since devised, have been imported. The centralized imperialism of Germany, and the public school system of America were blended, Orientalized, and secularized in such a way as to emphasize the principle that the subject only exists for the state. It is not until the Western mind has grasped this fundamental principle of the East that it can begin to understand its type of civilization. Contemporaneous with the government's activity in education, the schools of Christian missions have done, and are doing, an important work.

In obedience to the command, “Go ye into all the world and teach all nations,” the church sent forth men and women, who, quietly and without any flourish of trumpet, have patiently taught the great, eternal truths, new to the Japanese mind, of the one God; man's individual responsibility to Him; man's lost estate and redemption through Jesus Christ; together with necessary elementary secular studies, and with such success that the conservative educational authorities have sought to so legislate in educational matters as to deprive the pupils of these Christian schools of obtaining certain privileges and advantages which are enjoyed by pupils of government schools.

As for example, students in middle government schools are exempt from conscription for the army, and are admitted without examination to government schools of higher grades, to the extent, at least, of the accommodations of the higher schools.

Upon application to the local authorities some two or three years ago, on the part of some of the mission schools, the latter privilege was granted them upon the condition that the curriculum was made to conform to that of the government schools of the same grade, but without in any way interfering with religious teaching, or holding of religious exercises in these schools. But the instructions of the Minister of Education, of July last, “forbidding all religious instruction and exercises in all schools, whether public or private, following the government curriculum,” made it impossible for mission schools, if true to their principles, to follow the government curriculum, in order to secure the favors for their pupils. The result is that with the

exception of two or three mission schools, they have all become private schools, following curricula of their own, and are thus free to use Christian methods without interference from the authorities.

Has the Church of God a legitimate call to maintain and carry on at great expense of money and men, purely secular education for the sake of reaching possibly a few individuals among the pupils who may be induced to attend Christian services a few times a week? This is a question upon which the voice of Christendom should be heard with no uncertain sound. Especially when it is borne in mind that the system of education which must in that case be followed, is openly and avowedly unchristian.

At this juncture, then, at which the Christian church in Japan has been brought, through no fault of its own, the time surely has come when Christendom should be alive to its opportunities, and provide means for a thorough Christian education for all those who may be led to take it. The present mission schools are inadequate, as they, with a few exceptions, can do little more than provide an elementary general education.

What is needed is one thoroughly equipped higher school, along distinctly Christian lines, that shall be able to equip men for the professions. A virgin soil awaits the true prophet here. If he does not arise from the people, let him be imported.

As a proof that the writer of this article is not alone in the conviction that there is a great need for a Christian institution of higher grade than exists at present, the following resolution is in evidence:

That, inasmuch as there is a manifest call for an institution (or institutions) which shall provide for the young men of Japan the means of obtaining a higher Christian education, it is the conviction of the convention that the matter should be given careful and painstaking consideration, tho the convention is not clear as to the best method to be adopted; and that Mr. Pieters and Dr. Soper be requested to lay this matter before the general Christian public.

The convention of missionaries interested in Christian education in Japan, at which the above resolution was passed, was held in the city of Tokyo on January 3 to 5, 1900. It was a thoroughly representative body denominationally and numerically, as the average attendance was about one hundred, nearly one-sixth of the whole missionary body having assembled at this inspiring meeting, and every Protestant denomination being represented.

Another important action was taken by the convention, which shows that it was the consensus of opinion that something should be done without unnecessary delay. A committee was appointed to bring "the question of creating a Board of University Regents to the attention of the various Christian schools in Japan." The hope was entertained that with the plant already installed, and without any considerable additional expense, it would be both possible and practi-

cable to form a Board of Regents, which would provide facilities whereby young men in the various mission schools or elsewhere, could pass examinations upon subjects entitling them to degrees which in scholarship would be not inferior to the best schools in the land. The prospect of accomplishing this hope is not at the present time reassuring, at least to the extent that the idea of securing at the earliest possible date, a well-endowed and properly equipped Christian college in Japan, should be abandoned. There are many factors entering into the Regents' scheme, some of which are evident, and others not so evident, which may hinder its consummation, altho it has good precedents in other climes, and in more cooperant constituencies. It would be indeed a triumph of wisdom, a broadening of the Christian educational horizon in this land, and a fitting introduction to the twentieth century, could this Regents' Board scheme satisfactorily solve the problem before us.

Among other important suggestions and recommendations looking toward the solution of the difficulty before us, was a "Plea for a Christian College in Japan," by Rev. Albertus Pieters.

To quote from that paper:

THE PLAN.

This, stated in its broadest, and therefore ideal form, is that there should be established in Japan, on an independent and undenominational but thoroughly and aggressively Christian basis, an institution of learning of the highest order.

THE NEED.

The first element of need in the system of government education,

- (1) It is still in its beginning.
- (2) It exercises a powerful influence upon the people.
- (3) This influence is, from the standpoint of religion and morality, largely evil.
- (4) In regard to Christianity the attitude of the educational system is intentionally and deliberately hostile.

The next great element . . . is found in the existence and nature of the mission schools already established.

From their very nature arise peculiar limitations which prevent their entering upon the field with the efficiency that is legitimately demanded of them. Moreover, they have crying needs that can be met in no other way.

- (1) These Christian schools need Christian teachers.
- (2) They need a school to which their graduates can go.
- (3) They need freedom to develop according to the genius of Christian education.
- (4) They need unity and cooperation.

The third great element in the need is the necessity that Christian thought, in its higher developments, should be presented to the reading and thinking public in Japan.

THE OPPORTUNITY.

- (1) The nature and character of mission schools.
- (2) The insufficiency of accommodations in the government schools.
- (3) An increasing demand for higher training of the best quality.
- (4) Foreigners are not prohibited from establishing schools.
- (5) A safe title to property can be obtained under the new Civil Code.
- (6) There is now no Christian school of the required grade in the country.

These quotations are sufficient to show what the plan is; the need of a Christian college and the opportunity now afforded.

The scene in the second Psalm is being enacted before our very eyes. The department of education has deliberately and intentionally thrown out the mission schools from the educational system, and for no other reason than that they are Christian. "The kings of the earth set themselves, and the rulers take counsel together."

It may be said that religion in general, and not Christianity in particular, is aimed at. If so, has the government taken any steps to rid the public school text-books of Buddhist and Shinto teachings?

Is the one act of divine veneration—reverence paid to the emperor's picture—expected of every Japanese attendant upon government schools prohibited? "Oh! but that is not worship, that is mere respect!" says one who knows. Granted and gladly, "But if that be so, what about the doctrine of the divine origin of the imperial family?"

ANGLO-EDUCATION IN INDIA.

BY JOHN MCLAUREN, D.D.

Missionary of the American Baptist Missionary Union, India.

The question is not whether we shall have English education in India or not. It is there now, and we could as easily turn back the stars in their courses as to stay this educational stream. The only question is, How shall we utilize this great power? Rev. R. T. Wilder is responsible for the assertion that there are more Hindu students in Calcutta attending college than in any other city in the world. An average of ten thousand students go up for the degree of B.A. in Calcutta alone, while thirty thousand on an average appear in the empire for the same degree. There are reckoned to be three million of these Anglo-educated Hindus in India at present holding positions of trust, from the clerk in a bank to the judge on the bench—or the prime minister of the raja of an estate as large as many a kingdom. It is impossible for a man to go through such a course all in English, and remain an idolater as before. He may become a Theosophist, a spiritualist, or a Brahmoist, but not a worshiper of sticks and stones. In nine cases out of ten he will also get sick of the social and family habits and customs of his fathers, and he will long for the pure and holy home ties which he sees exemplified in mission families all about. This educational craze is not confined to men either. Women also have entered the race. Many of these are becoming Christians, and we must see to it that the Gospel is lovingly and intelligently brought to the attention of such an interesting and influential section of the Hindu people.

EDUCATION IN CHINA.

BY REV. J. H. WORLEY, FU-CHAU, CHINA.

That English and scientific studies are a great force in overthrowing superstition, and preparing the way for the Gospel, can be no secret; but their power for good will be greatly enhanced, if it is ever kept in mind that the prime object of all forms of mission work is to save men, and build them up in Christian character.

Those seeking an English education usually do so with a view to bettering their financial condition. This makes it all the more imperative that those engaged in this work should be thorough soul-savers. If young men educated in English are called, and have the courage to heed the call to engage in mission work at a much less salary than they could command in secular employment, there is evidence that genuine work has been done by their teachers. In some mission schools where English is taught, too large a per cent. of the graduates engage in secular work, and too many renounce their Christianity, and disgrace the schools and church which have educated them.

However, some schools are doing noble work, and sending out large numbers of earnest, faithful workers. Among these none that I know of has a better record than our Peking University. They have graduated twenty-eight young men, and twenty of these have entered the ministry or some form of Christian work. I doubt if any college in America can show such a record. There is no branch of mission work more important or more useful, where salvation and not culture is put first.

AN OBJECT LESSON IN EDUCATIONAL MISSIONS.

BY REV. CALEB C. BALDWIN, D.D.

The Confucian ethical system is the Chinese ideal of the basis of true education. It is paramount, even in the estimation of the unlearned. We try to correct or report its errors (where they are such) by a Christian education, in connection, of course, with evangelistic efforts. You may take as a sort of object lesson the bit of history in this line in our Fu-chau Mission. Arriving on the ground in the spring of 1848, I found that there was one little day school, taught by a heathen teacher under the missionaries' supervision. He would attend with outward respect to the reading of the Scripture and prayer—would also teach in a mere formal way from the Christian books. Then followed, as the years passed by, similar schools in country places. After about ten years of uphill work, we had a boys' boarding and training school—the "training" idea signifying the preparation of teachers and evangelists. The interjection of the word in the name unfolded immense possibilities in the progress of Christian truth, as well as correcting errors and supplying defects in the Confucian system. Then, in 1863, came our girls' boarding school, commencing with *one pupil*, and this enterprise quite repugnant to Chinese notions. But we persevered. In time, these Christian schools, common, and high, and collegiate, pervade, either by actual local establishment, or through wide influences, from the centers of our work, the districts, near and remote, from the city of Fu-chau. No graduates from our schools can continue to be full-fledged Confucianists or servilely adhere to superstitious and puerile customs.

SELECTED ARTICLES.

CHINESE RELIGION.*

BY DR. A. DÖRNER.

In the popular Confucianism, ancestor worship and mantic play a great part. Mantic has here become an official geomancy, withdrawn from the arbitrary will of the individual. It is called Fang-shui, and proposes as its aim, for all weightier matters, such as the building of a house, the choice of a grave, and now also the laying out of roads, railways, telegraphs, to determine the right locality by means of a fantastic natural philosophy, developed especially by Shu-hi. This is the very foundation of the opposition to the advances of culture. Add to this the enormous sums devoured by the cult, especially by the ancestor worship, both together are a main hindrance to the coming up of the Chinese empire, apart from the fact that the mandarin administration has fallen into the uttermost decay. On the other hand, missionary Voskamp, who knows China, extols the industry of the Chinese, their enterprise, practical sense, organizing talent, their energy and tenacious maintenance of what they have once achieved, their delight in study, their love of peace, and unquenchable longing for a wise and righteous government, to which we may add their filial piety, their patriotism, and their frugality.

Alongside of Confucianism, as we know, Buddhism and the religion of Lâo-tsze, are acknowledged state religions. The religion of Lâo-tsze is in one point antithetical to Confucianism. While Confucius would have the heavenly order realized by morality of conduct, Lâo-tsze has emphasized rather the mystical unity with the source of this order; the going back to the undivided disposition rather than to the many actuations of it. Both agree in recurring to antiquity, and both view morality as realized in the life of the state.

Tao, which with Lâo-tsze is the ground of All, the Absolute, designated even as Notbeing, represents even more strongly than in Confucianism, the stable principle.

The sage strives not and is victorious; he speaks not and is followed; he calls no one and men come of themselves; he seems slow and has skilful plans. The net of Heaven is infinite, its meshes are spread abroad and no one escapes.

The sage hides his jewels in his bosom, *i. e.*, he appears insignificant. Tao is the asylum of all beings, the treasure of the virtuous.

Whoever surrenders himself to Tao, daily decreases, until he arrives at the Notacting. There is nothing impossible to him. For through Notacting one becomes lord of the realm; whoever loves to act, is incapable of lordship.

His essential thought is this, that one learns modesty, can give up, controls the passions, in surrendering himself to Tao, finding in him the rest and harmony of the soul, and therefore serving others as pattern. Thereby also the order of the state is best maintained, which here likewise is apprehended as the principle of restfulness. This forbids progress; fulness of occupation is repelled; all are to strive after simplicity, allow no further wishes to come up in them, adhere to Tao, which is a stable principle. The more Lâo-tsze is bent upon the interior, the less

* Extracts from the *Zeitschrift für Missionskunde*.

weight is laid on the outward system of ceremonies. If Tao is unselfishly loved, order, as it were, comes of itself. Taoism also has survived till the present. This sect for awhile had a definite head. But it has partly sunk back into polytheism and spirit-worship, partly into magic, in order especially by the latter to attain to immortality. Various writings of popular style treat of reward and punishment, endeavoring to advance morality by punishment for particular offenses, and rewards for particular virtues. The Book of especial blessings commends mildness, faithfulness, purity of heart.

Buddhism in China has degenerated into magic, alchemy, the pretended art of flying, as well as into a ceremonial mechanism, and with stagnation, as is shown especially in the Tibetan tantras. Apart from this, we find attained, in the highest genuinely Chinese religious development, a Monism, which, altho not everywhere consistently carried through, yet bears a thoroughly peculiar character. Common to both the heads of the two Chinese religious parties, is the recognition of order, which is presented as incorporate in a traditional and stable system of state, and its venerable history, and shows itself in the correspondence of civil order and natural order. The Mongolian belief in spirits is, especially with Confucius, very nearly reduced to the worship of ancestors as an act of filial piety. Morality is found essentially in following the political order. This involves, that the personality and its rights recede before the social order. If we compare this way of thinking with Buddhism, it is so far opposed to Buddhism, as the latter lays chief weight on the freeing of the individual from suffering, and shows little apprehension of political life. This very fact has often in China been a reason for assailing Buddhism. Moreover, Confucius and Láo-tsze agree in an unimaginative, or jejune, apprehension of the world, which is alien to everything mythological. The mysticism of Láo-tsze is combined with a political order favoring stability and rest, and the activity of Confucius serves the same purpose, namely, to establish order, especially the order of the State. Láo-tsze knows no monks, like Buddhism, nor Confucius, priests, like Brahmanism, altho Taoism, with its tendency to mysticism, first begins to show an incipient religious organization. The chief interest is and remains the political order, and that this may be maintained, that a good government may exist for the people, viewed as relatively in its minority, is viewed as one of the most essential results of the right religious position, as the foundation of political life is found in the piety of kindred and children, in filial piety. Both, moreover, fully agree in this, that religion is here viewed as immanent, that the Godhead is no longer, like the spirits, apprehended personally as the Supreme Spirit, but impersonally, as the highest principle of order, as the ultimate unity, in which all antitheses are neutralized. With Confucius, Heaven is apprehended as the principle of measure, with Láo-tsze Tao as the principle of restfulness for the soul; but both agree that this principle, as immanent in the world, is the foundation of order. Even Láo-tsze does not lose himself completely in transcendency. His Tao is not Brahm. The Chinese abstraction remains in steady connection with present reality and its ends. The immanent tendency of both men, moreover, shows itself in this, that they go back to no special revelations. The Divine reveals itself in events or in the soul as the principle of order. Nor does the prophet proclaim anything new. Subjectivity has not yet risen to criticism of what is inherited. In China sophists or subjectiv-

istic eudemonists have not shattered the inherited substance of ethics. What tradition contains, what the events of history teach, what the fixed course of nature shows, that is the given fact, on which one has to hold fast; in this course of the historical and natural life order reveals itself, being viewed, essentially, as steadily uniform; it is not progress in history that is regarded, but tradition, the old order, that has approved itself, and is in need of no innovations. Inasmuch as they find in this order the source of morals, there results for them also this conception, that this immanent morality speaks in history, so that good action is conjoined with a happy state of the realm, evil action with an unhappy. This pragmatic view of history, which is allied to the Old Testament view, is distinguished from this only by its immanent character, in that the Jewish God is a supracosmic Will, guiding the world, and especially the destinies of his elect people, while the Chinese sages find the working of the Divine in the world-order itself, as it fulfils the ethical equilibrium.

Yet the thought of equilibrium is not fully carried out. Confucius, it is true, sees it confirmed in the course of history. But in reference to the fate of the individuals he doubts whether really merit always receives its reward and evil its punishment. That was much as in the later Hebrew literature also the dogma of retribution was shattered in reference to the individual. Confucius finally resigns himself into the will of Destiny, which still hesitates between Fate and Providence; but yet it appears that in the last result he assumes toward Heaven and its order, on the whole a trustful position. "He who knows me is Heaven," and above all he firmly maintains the principle, which he shares with Láo-tsze, that Heaven has no partiality, therefore is not arbitrary. Láo-tsze finds the equilibrium easier, inasmuch as he who surrenders himself to Tao becomes completely devoid of necessities and thereby offers fewer points of exposure to fate. "Heaven loves no person apart; it gives continually to the virtuous." "I venture not to be the first in the realm; therefore can I be the prince of all." He has a strong consciousness of the independence which secures freedom from wants. Moreover, both also agree in this, which indeed corresponds with the leaning of the ancient state religion, that they do not emphasize the guilt of evil and the need of expiation. One should even according to Confucius, as far as any way possible shun punishing, and obviate its necessity by ethical education. This has partly its ground in this, that the person is not apprehended independently enough, in order to be able to feel strongly the guilt, which of course is personal. The person in this mainly social ethics, is not so much capable of sin as a simple object of training. And then as everything is viewed as appertaining to the indwelling order of the world, there is a decided leaning to optimism. If, finally, this order, especially among the disciples of Confucius and of Láo-tsze did not exclude the intervention of spirits, especially as Confucius and Láo-tsze themselves did not set aside spirit-worship, this gives us a strong reminder of the way in which the Stoics also, with all their faith in Providence, took up the intervention of spirits out of the popular religion, inasmuch as these were viewed as the executors of Providence. No religion whatever has succeeded in setting aside the intermediate beings between the supreme God or the cosmic order and the individual men or circles of men; we need only remember the Jewish and Christian angelogy or the Christian saints, especially patron saints.

RACE AND THE GOSPEL IN THE WEST INDIES.*

BY BISHOP CHARLES BUCHNER, D.D.

I have had occasion to observe that the awakening feeling of nationality among the colored race finds expression in many foolish and unjustifiable claims and pretensions. To act with cool judgment and fairness with regard to such claims is no easy matter, and I should not like to assert that we, or the missionaries, have always solved the difficulty in the best way. Firmly to oppose wrong claims, while joyfully acceding to right ones, to avoid suppressing the very independence we aim at, while endeavoring to guide it aright, is in *theory* very easy, but in *practise*, in concrete instances, often very difficult.

What increases this difficulty is the fact that we have to deal with two races, perfectly different, not only in color, but *in every other respect*. How great the difference is can only be understood by one who has had practical experience of it, especially in a transition period like the present. There is a certain Christian idealism, which affirms that Christianity does away with all distinctions, even those of nationality, and which demands that a Christian shall in every case rise above all these barriers. I must confess that I have met with this sort of idealism only at home, but not among the missionaries.

Let us look at the question in a common-sense light. A nobleman remains a nobleman, with the distinctive consciousness of rank, even though he be a true Christian; Englishmen, Germans, retain as Christians their national feeling. It is so and must be so everywhere, otherwise Christianity would destroy all real individuality, and bring about a universal dead-level. It goes without saying, that all such distinctions of rank and station must not be allowed to destroy the inward unity, but must be sanctified and kept in check by the influence of the Holy Spirit. This being presupposed, it can and must be asserted: Christianity is a *uniting* force, breaking down the barriers that stand in the way of brotherly love, but it is not a *leveling* force, abolishing God-given distinctions. Christianity has indeed power to bridge over the chasms of rank, color, education, etc., which separate one human being from another, but in spite of all Christian charity there remain differences in feeling and mental capacity, which, if denied by a superficial idealism, and not practically recognized, must and will some day change into bitter antagonism. True Christianity does not demand that I should give up my personal and racial individuality, but it does demand that I should respect those things in others. I have had many opportunities of observing that a white man is and remains a white man, and a negro a negro, and that in spite of all Christian charity there are certain sharply defined distinctions between them. This was brought to my notice in a striking manner by a well-educated negro, who said to me, "Is it not so that there is a certain limit in the ideas and feelings of the whites with regard to the blacks, beyond which all your Christianity can not carry you; that in many things we black people are incomprehensible and unsympathetic to the whites?" I believe I was right in assenting to this, upon which he continued, "Just in the same way there is a limit beyond which *we* can not go, and at which you whites become incomprehensible and unsympathetic to us." I hope you will understand me rightly, and not think that I am speaking in an un-Christian spirit. An *individual* may be able to break through

* Condensed from the (Moravian) *Periodical Accounts*.

this barrier, to become a negro to the negroes; *between the races as such* there will always remain deeply-rooted distinctions, which will often be the cause of friction. I am quite convinced that there is scarcely a white man who does not at bottom look upon the negro race—not every *individual*, still less every *Christian negro*—as a people who are and will always remain on a somewhat lower level than himself and his race; and there are few blacks who do not cherish a deep-seated mistrust, not of every white man, still less of every *missionary*, but of the white man as a whole. At any rate, it is quite natural that these racial distinctions should show themselves in a marked manner at a time when the natives are beginning to become independent, and are awakening to national consciousness.

ZINZENDORF'S MISSIONARY METHODS.*

In the earlier days of missions, Zinzendorf censured the transfer of the confessionalism and dogmatism of the home church to the foreign mission field. "He urged that they furbish up the old churches again for them, and ask them of which of the Christian religions they are. . . . One should not recommend to them too urgently human books unless they are very exquisite, but rather Scripture extracts and Luther's hearty speeches, but not under his name. . . . Begin not with public sermons, but with application to individual souls."

In Tranquebar the Lutheran missionary Böhvingh had included among his catechetical questions, "On what day did God create the angels and the devils?" Ziegenbalg, it is true, had struck that out, but only because "it might be inferred that God had created the devils as devils." Against things like this, Zinzendorf declared: "Surely, dear brother, to have read the apostolic methods would have brought about things differently." Instead of beginning after the then prevailing method of the Lutheran orthodoxy, with instruction about the Creation, the Fall, Moses and the Law, Zinzendorf admonishes his brethren: "Relate to them historically (there is a life therein) that Jesus Christ was born very God of the Father in eternity and also very Man of the Virgin Mary, that He is your Lord. . . . Let not yourselves be blinded by reason, as if the people must first in order learn to believe on God, after that on Jesus. It is false; for that there is a God is manifest to them. Of the Son they must be instructed that there is salvation in no other, no other name given to man. Paul knew nothing among the heathen save Jesus Christ and Him crucified." In this, its Christocentric aspect, Zinzendorf's missionary method, apart from his peculiar Christology, will always remain a pattern. In this point he was far in advance of his time.

As for the necessary regulations of the new churches, Zinzendorf recommends that "they should be apostolic," but yet, as far as possible, spare existing national usage. "One of their main objects has been to maintain men undisturbed in their condition, wherein God has knit them together, with the system of the world; yea, to make them in the same more faithful and more serviceable." Even in the "ridding out of superstition," and of the usages at variance with Christianity, such as polygamy, the brethren should proceed patiently and forbearingly. "Do not measure souls with the Herrnhut yardstick."

"The missionaries ought to show a joyous and cheerful spirit, and not in the least outwardly to rule over the heathen, but to set themselves in respect among them in the power of the Spirit, but outwardly, as much as possible, to humble themselves below them."

*Translations from the *Evangelisches Missions-Magazin*.

EDITORIALS.

Affairs in China.

The anti-foreign revolution in China is spreading to the southern and western provinces, and there are almost daily rumors of massacres of foreigners, and of native converts. We are thankful to say, however, that no serious disturbances are reported except in the northeastern provinces, and that but very few deaths of missionaries have been reported and confirmed. Even those at Pao-ting-fu may still be alive.

Many questions will arise in connection with this crisis in China. The cause of the uprising is doubtless manifold, and reaches back many years to the beginning of foreign aggression in the empire. The Chinese do not distinguish between Protestants and Romanists, or between foreign and Christian, consequently any feeling against one class is used to arouse antagonism to all. Chinese demagogues argue that since foreign governments are seeking spheres of influence in China, and since missionaries are foreigners, and Christian Chinese are followers of foreigners, therefore all are enemies to be destroyed if China is to be free and independent. Confucianism, ancestral worship, and patriotism, are also so closely linked together in Chinese thought as to make them practically inseparable, and most of the Celestials think that to give up the national religion necessarily proves a lack of patriotism. This was the case in Japan before their war with China proved otherwise.

Are the Chinese to be greatly blamed? They sin, but it is through ignorance, and does not the blame lie largely at the door of Christians who have not sought to win them by preaching Christ and by living Christ? Certainly the so-called Christian nations have not dealt

with China in Christlike love and unselfishness, such as would commend their religion to the less favored nation.

The Protestant missionaries are doubtless not welcomed by the mass of Chinese, who "love the darkness rather than light," but Protestant missionaries are not the cause of the trouble. Missionaries unaided and unhindered by unchristian traders and rulers, have proved themselves more valuable as peacemakers and civilizers than multitudes of merchants, soldiers, and diplomats. From some quarters will doubtless come calls for the permanent withdrawal of missionaries. More just and sensible would be the call for the withdrawal of merchants and diplomats. Neither course is to be commended, but rather a more Christian—unselfish and loving—treatment of China and all other nations, civilized and uncivilized.

As Dr. Ashmore remarks, China's death-throes as a heathen nation may prove to be the birth-pangs of a new life in which the Kingdom of Heaven will make rapid progress.

The Call for Revenge.

Some parts of the nominal Christian communities of the world are making a sorry exhibit of themselves. The sentiment obtained prominence in some leading papers of Great Britain after the supposed massacre of the ministers and others at Peking, "Revenge first, and negotiation afterward!" If the eccentric King of Germany has been properly reported, he dismissed his soldiers going to China with a barbarous harangue, blood-thirsty and un-Christian enough to become a Kurdish chief. Happily we have had nothing of that in America. Missionaries every-

where would deprecate defense on the basis of "no quarter is to be given and no prisoners are to be taken." In fact, while claiming that it is their political right to accept defense of their several countries, as citizens, equally with that accorded any other citizens, there are eminent missionaries who doubt if any good comes in the long run to the cause of missions by civil or political processes of redress. Hudson Taylor said at the Ecumenical Conference that he had traced a large number of these cases to their remote results only to reach the conclusion that they had not been good for the missions even when the courts or military authorities had accorded all that was demanded by the mission. * *

Sympathy and Prayer.

The hearts of Christians at home can not but bleed for those who are most stricken and anxious in this time of trouble. The native Christians are losing substance, home, friends—all that makes life attractive—and often life itself for the cause of Christ. We need not fear for the Church, for persecution has never yet injured the Church, which is founded on Jesus Christ and kept alive by the Holy Spirit. Persecution rather purifies than petrifies the Church.

But the suffering of both converts and missionaries is intense, and Christians the world over may well unite in prayer for them, that they may be sustained and, if it is God's will, that their lives may be preserved. The missionaries who escape with their lives see their "children in the Lord" massacred and the work of years of labor apparently obliterated. Their sorrow is keen and deep.

Rev. Dr. D. Z. Sheffield, writing from Honolulu, June 29th, en route returning to his work in China, says:

"I have written on shipboard, and under the depression of sad tidings from Tung-chow and Peking. You know the full facts by this time better than myself. I know that my own work is wiped out so far as it has been material. I have no station, or school, or home to go to, but I know that there is a Divine Ruler who presides over the ends of confusion as surely as over the ends of order, and I will go forward and stand in my lot. I believe that the day of great change has fully come to China, and under the guidance of Christian men the change in its total results will mean progress. The sore in heart I never had a stronger hope for China than now. This struggle is the effort of Old China to shut out the New China, but it will be in vain."

Many do not realize, too, the burden of sorrow and responsibility under which the officers of the mission boards are laboring. They have given themselves heart and soul to this work; they are personal friends of the missionaries and of the native Christians, and are in sore need of the prayers of Christians everywhere, that wisdom, courage, and strength may be given them in the difficult task that is entrusted to them.

It has been before pointed out here that suffering is the price of success. It is also noteworthy that the early Christians, when persecuted, did not pray for freedom from suffering, but only for "courage to preach the Word with boldness." The Lord answered their prayer by filling them with the Holy Spirit. Let us pray not for comfort but for wisdom and courage and the spirit of self-sacrifice which shall lead us to share more truly the burden and heat of the day.

After the Storm.

Perhaps after the storm in China has blown over, the societies may find an opportunity for federated consideration of what they ought to do in reconstructing plans.

When an old building is burned down, one always considers whether to rebuild on the same spot and in the same plan. The several missions operating in China, may find an opportunity to consider how to recast the whole mission map; in North China specially, schools, colleges, hospitals, presses, and what not, may have to be distributed all over again. If a million dollars' worth of mission property is blotted out, it may require cooperation and mutual accommodation, if not a new strategic distribution of the whole work. A meeting of all boards in America may take this whole case in hand, but a wide federation in council with the European missionaries also ought to be had. A supplement to the Ecumenical Conference to consider the entire question of China may be in place before reentering these fields. * *

Reform not Dead.

It need not be supposed that all China has swung away from the reform movement of two years ago. There is too much stability in the Chinese character to warrant that. Only in the summer of 1899 we were reading of the martyr stuff of some of those reformers. "They may cut the grass but the roots remain," said one of these reformers. "My blood shall be a voice calling my countrymen to carry on the work we have begun," said another of these martyrs—not martyrs for Christianity, but martyrs for the progress which they realized must come in China. These young progressive men were in the deepest earnest. "So earnest," we were told, "were these young Chinese, that in their meetings there was a solemnity equal to that of a communion service in England." No! this movement is not dead. Knowledge of Western ideas was widely spread among the best and most

influential minds of the country, and over all parts of it. Chinese young men valued Western books and newspapers, and went to work to produce a new literature, and to make new educational efforts.

That this would meet with check was certain. Even if it had not been, as it was, pushed with indiscreet zeal, it was certain to provoke antagonism. These men knew it would. Some of them hoped to guard against the outburst of violence till it was further advanced; none of them doubted that it must come ultimately. The rate of progress was too rapid, sufficient literature was not created; teachers were not ready; workers of all kinds were unprepared. The young emperor was set aside, six reform leaders were beheaded; men who merely signed a petition for lenity to them were crushed and degraded. But did the reform movement die? Wait three years and see! * *

Indian Famine Relief.

We are thankful to say that rain has fallen in some parts of the famine districts of India and that the outlook is brighter for the coming autumn and winter. There are still millions needing relief however, and there is use for all the money that God enables us to give to supply food, cattle, seed, and farming implements to these sufferers of the far East. We have received many letters of thanksgiving from those to whom we have sent the funds contributed by readers of the REVIEW. Lack of space forbids our quoting from them in this issue, but we hope to do so later. The following contributions have been received since our last acknowledgements were made:

No. 201.	Indian Famine Sufferers.....	1.00
" 202.	" " " ".....	5.00
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RECENT BOOKS ON MISSIONS AND MISSION LANDS.

Best Books on China.*

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ARABIA: THE CRADLE OF ISLAM. By Rev. S. M. Zwemer, F.R.G.S. Studies in the Geography, People, and Politics of the Peninsula; with an account of Islam and Missionary Work. With maps and numerous illustrations from drawings and photographs. 8vo, 400 pp. \$2.00. Fleming H. Revell Co.

This is a book for which there has long been a demand—a full and readable description of the Arabian Peninsula, its physical characteristics, religious and political history; the people, and their strange traditions and customs, and the present and past endeavors to convert them to Christianity.

Mr. Zwemer has lived in Arabia for nearly ten years, is a missionary of the Reformed (Dutch) Church in America and a Fellow of the Royal Geographical Society of London. He is already well known as a traveler in the "Neglected Peninsula"; is a careful student and entertaining writer. His book is ably planned and executed. It practically has the field to itself, for there is no other available book which gives such an excellent idea of the country and its inhabitants, and none at all which includes so much information of general interest about Arabia, together with an account of Christian missions there. Among other things, Mr.

Zwemer graphically describes the "Holy" cities of Mecca and Medina, the Pearl Diving of the Gulf, the "Ship of the Desert," and the Date Culture of the Euphrates Valley. The accounts of his travels inland are full of lively incident and adventure, and the story of the pioneer Christian missionaries, Keith-Falconer, Bishop French, and Kamil, the martyr Moham-medan, contain much that is heroic and thrilling.

JAPAN AND THE NIPPON SEI KOKWA. Edward Abbott. Illustrated. Map. 12mo, 71 pp. Church Mission Publishing Co., Hartford, Conn.

This sketch of the American Episcopal Church in Japan is one of the splendid series of missionary booklets entitled *Soldier and Sailor* series. With publications for young people such as this and the "Round Robin" series, we do not wonder that the Episcopal Church stands among the first in the interest which its young people take in missions. Every denomination would do well to publish similar pamphlets and try to make them as interesting and valuable.

MISSIONARY MAIL. Letters from Shensi to a Friend in Britain. Moir B. Duncan, M.A. Illustrated. 9d. Elliot Stock, London.

These are exceedingly interesting and instructive letters from a missionary of the Baptist Missionary Society to a friend in England, giving just what one wishes to know in regard to the country, people, and mission work, the need, methods, and results. The illustrations add much to the vividness and reality of the descriptions.

THE STUDENTS' CHALLENGE TO THE CHURCHES. Luther D. Wishard. 12mo. (Paper), 40 pp. Second edition, revised and enlarged. Fleming H. Revell Co.

This is a new edition of Mr. Wishard's stirring little booklet, calling for a volunteer movement among Christians at home to

* Any of these books may be ordered through Funk & Wagnalls Co., 30 Lafayette Place, New York

send out the young people who are volunteering for service abroad. Let every Christian read it carefully and prayerfully.

THE JEWS AND THE WORLD'S BLESSING. Rev. Jno. Wilkinson. 2d. Paper. Mildmay Mission, London.

This booklet is written to Christians interested in the spread of the Gospel, to prove from the Bible that the Gospel should be preached "to the Jew first" to-day as in the days of Paul and Barnabas. Dr. Wilkinson holds that this is not only the true method from a Biblical point of view, but that the converted Jews becoming missionaries would be most effective in the conversion of the world. We think there is an over emphasis as to the duty of seeking first to convert the Jews, who to-day, as in the days of the apostles, rejected Christ, and so they turned to the Gentiles. It is also true that comparatively few Jewish converts have become effective preachers of the Gospel, tho some of them are unsurpassed as Christian heralds. It is true that Israel is despised and neglected by too many Christians, and that greater efforts should be made to reach them, but, at the same time, this is the Gentile dispensation, and the greatest results have been from preaching to them.

WEST LONDON MISSION. Story of our work. 1900. Hugh Price Hughes, Supt. Pamphlet. Illustrated.

This mission is non-sectarian, and the report of its work for the past year is most interesting and stimulating. The mission church has nearly 2,000 members, and holds over 3,000 meetings yearly. Open-air meetings are frequent and effective. The work also includes temperance work, district visiting, thrift societies, social work, Bible and industrial classes, medical assistance, guilds, homes for aged and crippled, rescue work,

nurseries, etc. Contributions are received to relieve the destitute.

CENTENNIAL STATISTICS. James S. Dennis, D.D. 10c. Fleming H. Revell Co.

These invaluable statistics, prepared by Dr. Dennis with much labor for the Ecumenical Conference in New York, have now been revised and published in a second edition, and are offered for sale at ten cents each or in quantities at \$6.00 per hundred. The statistics, of which we gave a brief summary in our July number, were a revelation to the students of missions because of their accuracy and completeness. They necessitate a revision of the figures quoted by speakers on missionary topics.

THE ECUMENICAL CONFERENCE REPORT. 2 vols. 8vo, 500 pp. \$1.50. Publication Committee of the Ecumenical Conference, 156 Fifth Avenue, New York.

The definite and permanent results of the Ecumenical Conference on Foreign Missions will come largely from the published report, which is now in the hands of a special committee of experienced men. The plan includes three parts: 1. The story of the Conference; its inception, organization and conduct, and its place in the history of missions. 2. The contributions of the Conference, the papers, addresses, and discussions. 3. Appendices, including the complete program, the organization and roll, a list of missionary societies, a summary of missionary statistics, a carefully prepared bibliography of the best missionary books, and an index.

Originally, the price to advance subscribers was \$2.00, but the cost of the plates having been donated, the Committee is able to offer the two volumes to subscribers for \$1.50. They will be ready for delivery early in the autumn, and subscriptions may be sent to the Publication Committee.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

The Cuban Teachers in Boston. What undertaking more novel or more beautiful did the world ever behold

than the one now in progress connected with the transport upon five vessels at government cost of the better part of 2,000 Cuban school teachers, gathered from all parts of the island, in order that they might gain a glimpse of the United States—their deliverer from tyranny—and might also gain increase of fitness for the performance of their tasks at home by a six weeks' sojourn and study in Harvard Summer School, with all Boston's store of good things near at hand and freely offered to minister to their enjoyment, to their social, intellectual, and spiritual improvement? It was a most happy thought, a scheme well laid and well executed; and is one greatly to the praise and honor of President Eliot, Mr. A. E. Frye, Superintendent of Education in Cuba, General Wood, Secretary-of-War Root, and all concerned. Well does the *Congregationalist* say:

When the history of the dealings of the United States with Cuba comes to be written by some later-day historian, he will find in the expedition of these teachers to the United States one of the most enticing and attractive themes for his pen. It is an experiment so unique in the annals of government and education. Every step of its history has revealed imagination, splendid executive ability, self-sacrifice on the part of all Americans concerned. Harvard, with all her splendid pages of past history, has never shown greater patriotism or more readiness to act as a pioneer in education than in this affair. To gather them together from the remote hamlets and towns of Cuba, bring them to the seaboard, and transport them to the United States has been the duty of Mr. Frye and the quartermasters of the United States army. To raise funds for their entertainment and education, to devise a proper curriculum, to engage suitable American teachers, to arrange informing and pleasant excursions, to procure men and women competent to

guard the spiritual, moral, and physical welfare of the Cuban teachers while they are in Cambridge, has been the duty of the corporation, the president and faculty of Harvard. Nearly \$66,000 of the \$70,000 needed have been subscribed by the public of Cambridge and Boston and alumni of Harvard.

Ministering to the Little Ones. Among notable works of mercy, the *Chicago Daily News* Fresh Air Fund

should be named, which is devoted to the care of sick babies and their overworked mothers, and of children who greatly need to breathe the invigorating lake air. The expenses of the charity are met by the *News*. No other appeals are made than those published by the paper. "The sanitarium, which cost, with its equipment, over \$12,000, is on the North Shore, Lincoln Park, where the temperature is from 8 to 16 degrees less than in the average city residence. Last year 9,758 sick babies were cared for, 9,771 wearied mothers comforted, and 42,273 children made happy. The entire cost was \$8,632. Physicians, who give their service, are present each day at regular hours; bakers contribute food, and express companies carry bundles without charge. With a death-list of only 9 during the season, it need not be said that this charity is a life-saving institution of the first order."

Foreign Missions at Home. The last annual report of the Massachusetts Home Missionary Society

shows that it supports missionaries among Armenians, Greeks, Finns, Norwegians, Swedes, Italians, Poles, and French. It aids 31 churches and missions among these peoples, whose children are growing up to be a considerable part of a new Massachusetts. More than one-half of those added on confession to home missionary

churches last year were brought into these foreign churches.

Fruitful Missions. Our Baptist brethren are able to name

16 stations in the foreign field, which last year received each more than 100 to church membership. Verily, the home churches must look well to their laurels. Ongole, India, leads this roll of honor with 1,016 baptisms; Basscin, Burma, follows next with 652; and then come Hifuen, Kongo, 406; Rangun and Toungu, Burma, with 368 and 360; Banza Manteké, Kongo, 399, etc. In China, 162 were baptized at Ungkung, and 158 at Swatow.

C. M. R. C. Course. The Cross-Bearers' Missionary Reading

Circle outlines the following course of study for the year 1900-1901:

I. Biographical.—1. Reginald Heber; Arthur Montefiore.

II. Historical.—2. Missionary Annals of the Nineteenth Century. Rev. D. L. Leonard, D.D.

III. Chinese.—3. Village Life in China. Rev. Arthur H. Smith, D.D.

IV. Sociological.—4. Christian Missions and Social Progress, Vol. II. Rev. James S. Dennis, D.D.

V. Periodical.—5. The Missionary Review of the World. Rev. Arthur T. Pierson, D.D., Editor.

For this literature and further particulars, address the president, Rev. Marcus L. Gray, St. Louis, Mo.

A Hero and His Reward. The first Baptist missionary sent to

the Klondike had to reach the shore by going hand over hand along a rope stretched from the boat to a tree. When the church was organized they selected a lot to build upon. In order to hold the title, the missionary moved a bed and stove on the property and slept there. Three men the next day met him on the street, and one of them asked, "Are you the parson?" When he learned that he was, the man went on to

inquire, "Is it true you moved your bed and stove on those lots so as to hold them for the church?" He was told that it was. "Then here is \$10 for you to build the church." Said the other, "Put me down for \$15, and here is your money." The third said, "I don't believe much in religion, but I admire grit, and here is \$50."—*Christian Endeavor World*.

Repentance in the Indian Tongue.

—Miss Maryetta Reeside is one of the Baptist missionaries to the blanket Indians. They have named her "Aim-de-co," meaning "Turn around and go the other way," and this because of what she has done for these Indians, in making them turn around and go the other way.

The Vexed Negro Question. For excellence, high and manifold, commend to us a

lengthy article in *Zion's Herald* of July 11, upon "The Black Man," by Rev. L. T. Townsend. Speaking with fulness of information, and with the utmost of plainness, from first to last his utterances are conspicuously fair, discriminating, and charitable, whether as touching whites or blacks, in North or South. We could wish that the address might be republished as a tract, and be scattered broadcast all the land over.

A Blow at the Moskito Coast Mission. The Moravian Mission which for over fifty years has labored with marked

success on the Moskito Coast (Department of Zelaya, Nicaragua), has been dealt a dastardly blow by the Nicaraguan government. This is the passage of a law compelling the Moravian schools to be conducted in Spanish—altho the people speak only English—and that religious instruction be ruled out of the regular curriculum. This has necessitated the closing

of the mission schools, and the sending of Christian children to wretched Roman Catholic government schools, taught by schoolmasters who are ignorant and immoral, and among whom no girl over twelve years of age is safe from molestation. The government seems to think that the Moravian converts know too much for a corrupt government to handle them. Pray for this mission so sorely tried.

Missionaries in Colombia are having some painful experiences. Those in Bogota and Medellin have been cut off from regular communication with the homeland for over nine months. Martial law extends even to Barranquilla, where evening meetings are impossible since a man is arrested if found on the street after six o'clock.

EUROPE.

Mary Jones and her Bible. Tho the thrilling story has been told of her momentous quest for the coveted treasure, involving 6 years of toil and saving, and a journey on foot of 25 miles and home again, perhaps *not* every body has heard that the identical copy of the Scriptures in Welsh thus secured by that devout and determined girl is lovingly preserved in the library of the British and Foreign Bible Society in London, an organization whose origin can be traced directly to that longing and that endeavor.

Growth of the Y. M. C. A. While in 1883, the year in which the National Council was formed, there were only 188 Associations within the area represented by the English union, with a membership of 29,214, there are now 367 Associations, reporting a membership approximating 65,000, in addition to many auxiliary

societies, which have been affiliated, with a membership of nearly 14,000. The value of buildings owned by the Associations has increased during the same period from £153,637 to £548,020.

Barnardo's Homes. According to the recent annual report of "The National Incorporated Association for the Reclamation of Destitute Waif Children," it appears that the number of children dealt with during the past year by Dr. Barnardo attained the record total of 13,288, of whom 8,840 were fresh applications. The income for the year was £147,094, being £3,245 in excess of the preceding year; but a very large overdraft on the bankers existed on the 31st December, for the new admissions of absolutely destitute children numbered 3,011, a total wholly unprecedented in the 34 years' history of the homes, and largely in excess of the total admissions by all other similar institutions throughout the kingdom during the same period. Dr. Barnardo is now in America.

Work of the S. P. G. The venerable Society for the Propagation of the Gospel in Foreign Parts, at the end of nearly 200 years of existence, makes this report as to the number of toilers in the foreign field:

The total number of clergymen on the society's list in 1899, including twelve bishops, was 787. This included 172 natives in Africa and Asia. Of the 613 English or colonial clergymen, 39 are chaplains in Europe. There were 127 in Asia; all, or most all, are missionaries to the heathen or Mohammedans. In Africa, with St. Helena, Mauritius, and Madagascar, 145; most of them in the South African colonies, where the work is both among the white colonists and the native tribes. In the Dominion of Canada,

211; almost all are for colonial ministration, but 6 are missionaries to the heathen. In the West Indies and Central and South America 51, of whom 12 are missionaries. In Australasia and the Pacific 42, of whom 8 are missionaries, 2 of them being Chinamen at Honolulu.

The women missionaries of the S.P.G. are engaged and employed by the Women's Missionary Association, which works to a large extent independently. The number of these in the last annual report was 80, of whom 10 were in South Africa, 4 in Madagascar, 6 in Japan, 1 in China, and all the rest in India. Most of them are engaged in school work. Of the 80, about a dozen are wives of missionaries. Apparently the Women's Association employs some wives, but not others.

Aid for Missions in Bible Lands. In 1854 a society was formed in Britain known for years as the Turkish Missions' Aid Society, but now as Bible Lands Missions' Aid Society, which has no representatives of its own in the regions designated, but simply gathers funds regularly for the support of various American agencies, notably the American Board. During the forty-six years which have elapsed, more than \$500,000 have been thus generously contributed and expended; more than half of this sum carrying blessings to Asiatic Turkey, with liberal sums also going to Persia, Syria, and Palestine, European Turkey, Egypt, Greece, Arabia, Cyprus, etc.

German Beneficence. The American and the Briton sometimes flatters himself that the expansion of the Kingdom of Heaven upon earth has been committed almost wholly to Anglo-Saxon hands; and in particular that Protestant Germany by com-

parison is derelict exceedingly. But whoever examines the Handbook of German Home Missions will be certain to discover facts, not a few, well calculated to correct such misapprehension. The number and variety of beneficent institutions named are refreshingly large. Among them are such as these: Hospitals for the sick and indigent, 359, with 159,145 inmates; 10 homes for cripples; 148 holiday homes for children, to which 28,744 were admitted; 68 White Cross societies, reaching 14,537 cases; ex-convicts' homes in which 32,109 found refuge and friends; 71 city missions, etc., etc.

German Missions. — Yearbook, Saxon Missionary Conference, 1900. The sixteen German Protestant missionary societies show the following statistics:

	1897.	1898.	1899.
Principal Stations.....	471	485	502
Native Christians.....	315,064	329,686	346,495
Missionaries.....	751	786	812
Mission Sisters..	—	—	75
Ordained Native Helpers.....	121	126	131
Other Native Helpers.....	3,766	3,995	3,989
Teachers.....	2,176	2,255	2,386
Schools.....	1,517	1,634	1,730
Scholars.....	73,961	79,952	83,391
Catechumens.....	—	—	32,755
Income, Marks..	£3,738,292	4,346,029	4,317,800

Exit Exile to Russia is by no means a synonym for civilization and humanity, and yet, even the czar now and then performs a notable good deed. As illustrations we recall the Peace Congress of two years since, and the enfranchisement of millions of serfs in the sixties, an act worthy to stand in the category with Lincoln's Emancipation Proclamation; and now the ukase ending forever the monster injustice and cruelty of hurrying mere political offenders, or men and women merely suspected or disliked by the officials, into the

horrors of exile in remote Siberia. And it was high time. For three centuries and more this procession of the doomed had been moving eastward into the unknown, including among the victims not less than 1,500,000. Tho so slowly, verily the world *does* move toward intelligence, and justice, and righteousness.

A Russian Missionary Society. The Orthodox Missionary Society, having its seat in Moscow, has in the

29 years of its existence, collected 6,000,000 rubles, and converted 120,000 heathen and Mohammedans. It numbers 11,427 members, and possessed, January 1st, 1899, a capital of 5,238,155 rubles. In the Altai Mission, with 15 churches, in the last reported year (1898) there were 449 baptisms; in the Kirghish Mission, 59; in the Yenisei, 33; Obdorsk, 28; Kamchatka, 178; Irkutsk, 1,199; Transbaikai, 311; Japan, 970; total, 3,539. In Japan they now number 24,530 members, in 226 congregations.—*Calwer-Missionsblatt*.

Appeal for Robert College. The trustees of this justly famed institution upon the Bosphorus have just authorized the appointment of three new professors, the erection of new buildings for recitation rooms, laboratories, and a gymnasium, and the raising of a fund for keeping up the library and apparatus. These enlargements call for about \$250,000. During the last thirty years the college has educated more than 2,000 young men of various nationalities, many of whom are having important influence in public affairs in the East. In appealing for an increase of the endowment fund, the trustees say:

It is, of course, possible, that within the next fifty years Russia may take the city. This event has been regarded as near at hand for more than a hundred years.

Her chances are no better now than they were in the last century. The appearance of Germany as a great military power in Asia Minor is a new factor which diminishes her chances. If Russia should come to Constantinople it would be with the consent of the great powers, and it is altogether improbable that the great Protestant and Catholic powers would allow her to ignore their rights. There is no reason to suppose that it would be necessary to remove the college to Smyrna, or any other place, if its affairs were conducted with discretion and with proper consideration for the new order of things. As we have no political ends in view, there is no reason why it should be more difficult to adapt ourselves to a Russian than to a Turkish government. On the whole, it may be said with confidence that there is nothing in the political situation to disturb our faith in the future of the college. Its future depends, under God's blessing, upon its friends and administrators.

ASIA.

India Changing for the Better. When we bought our home in Sirur, there was included with it a small heathen temple with two cobras, which were the god and goddess of the shrine. The cobras disappeared into a thick cactus hedge, and have been there for nineteen years. In the Sirur station girls' school there are 90 girls, representing nine different castes. All come to the school but the Brahmins. A course of instruction from the primary through the high school is given, and sewing and cooking are taught. Famine has broken down the barriers between us and the people in all the villages. Where previously they allowed the dogs to bark at us, they now greet us gladly. The Sirur station distributed 500 big sacks of grain to the starving people during the present famine, and through that means we were able to save thousands of lives.—*Mrs. Richard Winsor*.

The Betterment of Women.

The younger generation of Hindus and Mohammedan boys do not believe or act as did those of a generation ago. Heretofore woman has not been the companion of man, and this was greatly to her detriment as well as to his. Now the men are beginning to understand that their women must be trained to share in all the life in the home, and in all the life of the people. An interesting fact is stated that, in Baroda, a purely native state, where twenty-five years ago there were but two girls' schools with 22 pupils, now, under the superintendence of an Indian Christian lady, there are 108 schools with over 9,000 pupils. This is but an illustration of the change that has taken place. The report also speaks of the social changes.—*Rev. R. A. Hume.*

Mohammedans in India.

Public discussions on religious questions are not so common in Western India as they are in the Punjab and northwestern provinces. The bishop of Lahore has lately been giving lectures to Mohammedans, followed by open discussion of the subject. More than a thousand people went to hear the bishop, as well as the arguments of Mohammedan scholars. The scene in the second lecture in the courtyard of the Rang Mahal (American Presbyterian Mission School), is described as follows by the *Morning Post*:

At the time of the bishop's arrival a dust-storm was blowing, making the air dim, and extinguishing most of the lamps. The situation looked unpromising, but the *al fresco* auditorium really prevented the air from becoming intolerably stifling; and the very mixed audience responded in a remarkable way to the bishop's appeal for a quiet hearing. For some 50 minutes the lecturer steadily set forth his subject, "Zinda Rasul,"

i. e., the living apostle, unfolding the evidence from Scripture and history for the Resurrection of Christ, adverting to the fact that among all the divine messengers (Rasul) acknowledged by Islam, Jesus only is designated as the Living Messenger, and drawing therefrom the conclusions as to His claim to be the true Mediator.

Then followed a long discussion, in which two *maulvies* took a leading part. The first man had given himself away, and when quiet was restored the second began. He went back to the bishop's first lecture, in which he had quoted a verse from the Koran, where God exhorts Mohammed to ask forgiveness of his sins. He dwelt on the "sinlessness of Mohammed," saying that the prophet's confessions were mere acts of humility. But the bishop replied that the *maulvie's* argument might hold good as far as Mohammed's own confessions of sin were concerned, but what about the Creator's command in the Koran that he was to confess his sins? When the discussion was closed the crowd broke up quite peacefully, and there was at least no bad blood aroused as between Christians and Moslems, and the interest aroused in the city leads one to hope that friendly, helpful discussions may continue and bear good fruit.

Already the Mohammedans in the Punjab have addressed a remarkable communication to the bishop, in which they have expressed a desire to accept the truth, and to bow in submission to the Prophet who transcends the whole world in purity of heart, excellence, Divine power, and moral rectitude, when they are fully satisfied on all points.—*Bombay Guardian.*

A Breach in the Family System.

At a recent meeting of the legislative assembly of the Madras Presidency, a law was adopted which will make a great breach in the family system which now dominates the Hindus. It enacts that every Hindu shall have the right of private property in everything that he earns in any

position which he has attained in consequence of special education (for example, as doctor or advocate), even tho his education has been defrayed out of the common family purse. It was a Brahman who brought forward this proposal; it was strongly opposed by some, altho on the whole the educated Hindus were in favor of it. However it may be received at first, it is likely to initiate most important changes, and the most striking thing about it is, that it is a measure of social reform proposed on Hindu initiative, and touching a point which perhaps more than anything else has been fatal to the development of personality and character among the Hindus. The common family life leaves little scope for individual responsibility or personal initiative. It is, therefore, with the greatest interest that we as missionaries watch a change in this direction.—*Nordisk Missionstidskrift*.

A Native State open. An article in *Our Missions* by the Rev. H. G. E. de

St. Dalmas announces that on January 27th, 1900, the prime minister of the state, Khan Bahadur Maulvi Syud Abdool Jabbar, C.I. E., assured him that the government of the state could not object to Christian preaching in towns and villages, if the people did not object. With the minister's permission Mr. de St. Dalmas communicated this decision to the British political agent. The assurance thus formally given by the highest official of the state may properly be regarded as a declaration of religious liberty. Henceforth the Gospel may be freely proclaimed in all parts of the Bhopal State where the people do not object. We hope that this decision on the part of the enlightened Dewan may be regarded as a pre-

cedent hereafter to be followed by all the feudatory states of the Indian empire. Those states which do not grant religious liberty should be made to understand that their attitude on this question is an undeniable mark of political as well as intellectual and social inferiority, and stamps them as entirely behind the age.—*Indian Witness*.

A Century Ago and Now. The solitary missionary at Calcutta one hundred years ago is now represented by upward of 150 men and women laboring at 28 principal centers. They are assisted by a staff of more than 1,700 native Christian workers, of whom nearly 500 are women! The mission which was then "in its infancy" now has a membership of 11,000 among nearly 90,000 avowed adherents. These figures in themselves represent a great work in such a country and among a people so firmly bound together by religious prejudice, but it is becoming increasingly evident every year that a profound impression has been produced upon Hinduism by the silent action of Christian truth during the past century, and that the number of avowed conversions by no means adequately represents the actual results of Christian work.—*L. M. S. Chronicle*.

A Nestor Departed. In the recent death of Rev. D. L. Brayton, American Baptist

missionary in Burma, a service of 62 years was ended. His work was chiefly among the Pwo Karens, for whom he lived as well as labored. To Mr. Brayton they owe possession of the entire Bible in their own language, a hymn-book, commentaries on the Scripture, and other literature. During the 62 years he made but two visits to his native land, the first of which was exceedingly brief, his errand

being to convey thither his invalid wife and daughter, and that errand having been accomplished, and an opportunity for return offering itself, he did not allow himself even the coveted privilege of a visit to his mother, but hastened back to the scene of his former labors.

A Beggar Bankrupt. The begging profession in Madras has apparently

ceased to be as paying as it was; for, according to *Fort St. George Gazette*, a beggar has gone bankrupt. It is rather peculiar to read in the list of insolvents "Arasana-palai K. Ragavacharry, a beggar, residing at No. 86 Tholasingaperumal Covilstreet, Triplicane, Madras."

Orphan Relief. The Irish Presbyterian Mission at Ahmedabad have

been caring for 4,000 orphans. The Presbyterians in Rajputana have given refuge to 1,200. At Ahmedabad there is also a Hindu orphanage with 800 famine children. The Methodist Episcopal Mission in Gujarat are planning to take 2,000 children. All over the famine area are missionaries taking in children by the fifties and hundreds. The Marathi Mission of the American Board has cabled that they are prepared to assume the care of 2,000 famine children if their support can be promised. Letters since then say that Indian Christians want to join in the good work and care for 500 more. In the native states the condition of the children is terrible. They are being picked up as living skeletons by the scores each day at different centers. The total number of small children being fed daily on government relief works is over 1,500,000. A missionary writes of dogs and jackals devouring the weaker ones who fall uncared for.

The Chinese Horror. Seldom has Protestant Christen-

dom been under a strain of solicitude so severe and so lengthy as of late under the uncertainty as to whether the hundreds of missionaries in and about Peking were alive or dead. And the situation, altogether, is without precedent among civilized nations; week after week passing and not a word of reliable intelligence to indicate whether some scores of official representatives of the great world-powers were safe under the protection of the Chinese rulers, or the victims of insult, massacre, and mutilation. We are rejoiced at last to hear of the safety of those in the legations on August 3d, and while their position is one of great danger, their lives are in God's hands and it is certain that the glorious Gospel will not suffer defeat and expulsion, but, instead, the day of its complete victory will be marvelously hastened.

Prayer for Missionaries. The Presbyterian Board of Foreign

Missions have issued an appeal for special prayer for their missions and missionaries in North China. "Our missions in China are larger than those of any other board in the world except the China Inland Mission. We have in the empire 7 missions, 22 principal stations, 309 out-stations, 194 foreign missionaries, 594 native helpers, 92 organized churches, with 11,214 communicants; 217 schools and colleges, 2 printing presses, one of which at Shanghai is the largest mission press in the world, employing 135 workers, and issuing last year 67,625,660 pages of religious matter; and 16 hospitals, 13 dispensaries, which treated last year 143,491 patients. The maintenance of this extensive work requires an annual expenditure of \$188,227." No time is set for prayer,

but pastors and people will certainly remember these imperiled missionaries at the throne of grace.

Are the "Boxers" Buddhists? If the "Boxers" are operating under Buddhist inspiration, it isn't quite

clear why they should attack Roman Catholics as "foreigners." The Romanists have some claim to be recognized as an indigenous element of Chinese society. They have been in China as long as the Tartar dynasty, or, for 500 years. They are a part of the people, tho half a million may be an inconsiderable part of 400,000,000. Still, they are not "foreigners." And as to the religion, Buddhism is as much an exotic as is Romanism, or, for that matter, as is Protestantism. The edict against both Roman and Protestant Christians, 200,000 copies of which were said to have been circulated in one day in June last, in Tientsin by the "boxers," was of Buddhist origin, and charges the Christians with being "insolent to the gods" and "rendering no obedience to Buddhism," in consequence of which "heaven and earth" were enraged; hence came drought. Coupled with this was the promise of "gentle showers" if they would but expel these Christians from the land, to accomplish which they would be aided by "eight million spirit soldiers, who will descend from heaven, and sweep the empire clean of all foreigners." The enlargement is, "Then will the gentle showers once more water our lands, and when the tread of soldiers and the clash of steel are heard heralding woes to all our people, then the *Buddhists' Patriotic League of Boxers* will be able to protect the empire, and bring peace to all its people." This was followed by the appeal: "Hasten, then, to spread this doctrine far and wide; for if you gain one

adherent to the faith your own person shall be absolved from all future misfortune. If you gain five adherents to the faith your whole family will be absolved from all evils, and if you gain ten adherents to the faith your whole village will be absolved from calamities." That is Buddhistic, not Confucian. "Those who gain no adherents to the cause shall be decapitated." Then it is a Buddhistic missionary propaganda. "For until all foreigners have been exterminated the rain can never visit us." Then it is a bread-riot that is on in China. Crediting them with sincerity, this is a recognition of religion as the basis of prosperity; vice brings misery. Something better than Buddhism can be built on that base. Buddhism has no claim to preeminence over Confucianism as a national religion. * *

A Missionary Museum. What good may be achieved by such a museum will be seen by the following extract from a letter of Rev. Hunter Corbett, who is in charge of one at Chefoo: "We were all made glad by the safe arrival of the case containing the stuffed tiger. As soon as landed we had it carried to our Y. M. C. A. buildings, and had the tiger put on a high platform in the center of a room. It looks so lifelike that many start back when they see it, fearing it might spring upon them. We have now had it on exhibition four days, and the rush of visitors has been such that I have been obliged to call in two extra preachers from the country to assist in the work. . . . The first year we opened this place 71,500 visitors were received. Every one heard the Gospel preached, and received tracts and books to take home. We have had visits from officials and rich men, also from women and children, people whom

we could not reach before opening the museum. . . . We have now some earnest Christians workers, who were brought to a knowledge of the truth through this work. The people as a class are much more friendly than formerly. Much prejudice has given way, and we are now greeted on the streets, and treated as friends by many who used to pass us as unworthy of notice. I have lately returned from a two months' journey, itinerating in 12 counties. In many centers I found men who had visited our Y. M. C. A. center at Chefoo, and who openly testified to the people something of what had been seen and heard there."

The Lord's Host in China. A pamphlet of about 50 pages has recently reached this office which

presents to the eye a thrilling object lesson. It is a list of all the Protestant missionaries, 2,818 in number, to be found in the Celestial Empire as the century is closing, together with their Chinese names, name of mission and station, with postal address and date of arrival. The number of societies represented is 57. Almost 3,000 men and women with the Word and the Spirit for weapons. What can withstand them? As evidence of marvels at hand, it is to be remembered that it took 30 years to produce the first 6 converts in China; 30 years more to turn them into 6,000; while during the last year alone, more than 6,000 converts were gathered in.

Japanese Christians. There are in Japan 120,963 enrolled Christians, of

whom 53,924 are Roman Catholics, 41,808 Protestants, and 25,231 Greek Catholics. If we include their un-enrolled children and other dependents this would give about 225,000

souls, or about one-half of one per cent. of the population of Japan outside of Formosa. This comparatively small body has already furnished 1 cabinet minister, 2 justices of the supreme court, 2 speakers of the lower house (one twice elected), besides several vice-ministers of state, heads of bureaus, justices of the courts of appeals, etc. In the first diet, the speaker, the chairman of the committee of the whole, and 11 other members were Christians out of a total of 300 members, nearly nine times the normal proportion. In subsequent diets the proportion has never been less than four times the normal. In the present diet the speaker and 13 other members are Christians, one of them elected in a strongly Buddhist district by a majority of 5 to 1. In the executive committee of the great liberal party last year 2 of the 3 members were Christians, and 1 of them this year is a Christian. In the army there are 155 Christian officers, or about 3 per cent.; of the 3 largest battleships 2 are under the command of Christian captains. In the universities there are many Christian instructors and students. Six graduates of one of the best government colleges are now studying abroad and 5 of them are Christians. Three of the great dailies of Tokyo are under the control of Christian men, and in several others Christians are at the heads of departments on the editorial staff. The most successful charitable institutions are under Christian leadership. This prominence of Christian men is not due to accident, but evidently must be attributed to the stimulus which is the product of Christian faith. Most of these leading Christians are Protestants, the effect, doubtless, of the emphasis put on education in Protestant missions.—*The Independent*.

Korean "Politeness." "I once asked a Korean woman," said Mrs. W. M. Baird, "if no Korean man loved his wife. After considerable hesitation the woman replied that there might possibly be such a case, but it was very rare. The wives are selected in childhood and without regard to their suitability. The absence of home love is one of the pitiable features of the Orient. There is really no home life in Korea, because women are not recognized in the home. If a man meets his wife on the street he does not notice her, while she, if she sees him in time, slips out of sight if she can. When Christian homes are established the women find a measure of love hitherto unknown to them."

The Crown Prince of Siam has matriculated at Oxford.

AFRICA.

Let Britain be Bold. The Omdurman correspondent of the *London Times* has been calling for a modification of the governmental order by which Christian missionaries are kept out of the Sudan. He says: "The value of missionaries to a state lies not in the proselytes whom they convert, but in the lives they lead. A government must be strong and self-reliant indeed if it can afford to order such men out of its dominions. It will be stronger still when it allows them to return."

First Twins to be Spared. The *C. M. S. Gleaner*, in the account of a baptismal service on the Niger, says: "Of those baptized there were 7 men, 8 women, 9 boys who could answer for themselves, and 11 children from nine years old and under. The youngest of the children baptized aroused the keenest interest of every one in the church, being twin girls.

They are three months old and are the first that have been allowed to live at Akwukwu. The custom at Akwukwu and other Ibo towns is to destroy twins as soon as they are born. The parents of these twins being Christian adherents would not consent to their children being destroyed, and altho the whole heathen population became bitter against them they stood firm. It is the religion of Christ alone that can effectively eradicate this inhuman custom, which has long been the curse of Iboland. The mother of the twins, Nwabunnu, that is '*child is salt*,' is one of the women baptized, and she received the additional name of Rachel. I dare say it will interest you to know the names of the twins. One is Mary K'uwakwuluje, and the meaning of the native name is, 'Let the world talk and go on their way.' The other is Martha Kaosadolu, that is, 'As God hath determined.' So that the idea that the two names are intended to convey is this, 'Let the world talk what they like and go their way, yet nothing will happen to the children but what God hath determined.'"

Sunday on the Upper Kongo. Mrs. Sheppard, of the Presbyterian Church, South, gives this vivid picture of a scene likely to be witnessed almost any day: "On Sunday morning the bell that rings at 6.30 on week days for the workmen to assemble is silent, for to-day the people are entirely free. Some of them sit around in groups, laughing and talking; others are getting out their clean piece of Sunday loin cloth; while the better-to-do, usually the personal people of the missionaries, dress up in their cast-off clothing. In this latter class we often see some very peculiar combinations of men's and women's apparel. One

man will have two shirts, but no pantaloons; this, however, is no obstacle to the native, for he puts his legs through the sleeves of one, tying the body of it around his waist with a string. He gets the other on all right, with the exception that the hind part is in front, and the parts usually not exposed to view are left to flutter in the morning breeze. After this his feet are thrust into a pair of cast-off shoes of a missionary, who wears number nines. His costume is very novel and quite original. He was not dependent upon Paris fashion plates for his idea. Here comes another. He is in luck, and feels his importance as he walks up the center aisle of the church in a long snow-white robe, in which people at home do not usually appear in public. Here comes a woman. She is one of the 'high flyers,' and holds her head aloft, for she is wearing clothes made in the great country of the white man, and made especially for a woman. I will not try to describe her costume. It struck me, however, that in making her toilet she must have gotten things on in the inverse order."

Typewriters Few things illustrate the march of events more pointedly than the receipt by us of a typewritten letter from a Central African potentate. Some time ago English friends sent King Daudi Kasagama, of Toro, a typewriter. The letter was written on it by the king himself, and is intended for the kind donors of the typewriter, as the following translation shows:

To my brethren and friends in Europe (*i. e.*, England), who have sent me my typewriter. I trust you are well, my friends, and salute you most warmly. I am now writing this letter to you to thank you for the typewriter. You have sent me a very good present, and I am very pleased, and have already learnt to write well on it. Here all is prosperous, and we are doing well. Good-by;

may God, our Father, keep you. I am your affectionate friend,

KASAGAMA DAUDI KABAKA KYEBAMBE.

—*C. M. S. Intelligencer.*

"Sodom Burnt A curious illustration of the many with difficulties that must confront a

translator of the Bible in a heathen land is given in a recent letter by Archdeacon Walker, of the C. M. S. mission in Uganda. Pilkington had used great care in translating the Old Testament; nevertheless, he had used the same Uganda word for "brimstone," which, in everyday speech, designates a match. Archdeacon Walker was, therefore, not a little amused recently when a native Christian came to him to know how it was that Sodom was burnt up with matches, when, as the missionary told them, matches were of recent date!

MISCELLANEOUS.

Christian Nations Rule the World. It is well worth while, as a stimulus to faith and courage, to note the significant fact that, as the nineteenth century nears its end, the political sway of the world has almost wholly passed from the hands of Pagan and Moslem potentates, only China, a few regions lying adjacent to Arabia, a little spot in Siam, and in Africa, Morocco, and a desert tract about Lake Tchad, remaining theirs. But the entire Western Hemisphere, Europe, and Australia, the bulk of the Dark Continent, India, the Malay Archipelago, and the Pacific Islands, are under Christian rulers.

The Bible to Every Creature. Of the 2,000 distinct languages and dialects which are roughly assumed to be current to-day, only about 400 are honored with translations of the Holy Scriptures. But, when the list is examined, it is found that among these

are the conquering languages, which year by year swallow up and take the place of the weaker forms of speech; they are the giant languages, which supply 80,000,000, like Urdu in India, or 200,000,000, like the English. Then come the moderate-sized languages, which have the prospect of a long duration. Other varieties follow; but last on the list are the moribund languages, whose fate is sealed. It is impossible to say why this happens. Of the great Celtic family, Cornish is dead, Manx is at its last stage, Gaelic and Erse are waning; on the other hand, Welsh and Breton promise to last forever.—*Bible Society Reporter*.

Longevity of Missionaries. An inquiry recently made of us has led to the discovery of a fact, as interesting as remarkable, in regard to the low death-rate among missionaries of our board within the last 10 years. During this decade, 1890-1899 inclusive, there were on our mission rolls each year an average of 545.6 persons, while the deaths have averaged but 4.7 persons per year. This is at the rate of 8.6 deaths per thousand. This is an extraordinary low rate. An expert in life insurance has informed us that the tables of 28 American life insurance companies in the United States show that an average of deaths among their insured during the same period was 13.5 per thousand, a rate greater by 4.9 per thousand than among our missionaries. There is no difference between the class of persons accepted by insurance companies and those employed by our board, tho among the latter the proportion of women is doubtless considerably larger than would be found among the insured in this land. This proportion of women would probably be regarded by

insurance companies as increasing the risks. This makes the fact we have stated all the more remarkable. The period covered and the number enrolled would seem to be sufficiently large to make a fair induction. We should much like to know what is the experience of other foreign missionary societies in this line. Our record would seem to show that foreign missionary service does not involve special risks of life, and that those who go to distant continents and islands to preach the Gospel do not, in the sense in which the phrase is commonly used, "take their lives in their hands."—*Missionary Herald*.

Not Peace, but a Sword. Lord Salisbury has lately taken the opportunity of inculcating caution on the part of missionaries, especially those working in Mohammedan lands. Tact and care are, without doubt, needed by all who seek to win a way for an entrance of the message of salvation, but unprejudiced students of missions will not readily admit that missionaries are specially lacking in these necessary graces. It certainly would be wrong and foolish, because of possible danger to disobey the plain command of our Savior to evangelize the world. As Sir Herbert Edwards once remarked in India: "Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it, and that He who has brought us here with His own right arm will shield and bless us if, in simple reliance upon Him, we try to do His will."

To all who pray "Thy Kingdom come," the present crisis is a clarion call to prayer for those who have left home and country to labor among the heathen, for the native converts, upon whom the brunt of persecution is so apt to fall, and

for all those who in any way have the direction of affairs at this juncture.—*Edinburgh Medical Mission Society.*

Honor to Medical Missionaries. Not enough has been said concerning "Medical Mission Day" at the late Ecumenical Conference. Among the rest, a reception to the medical missionaries present was held in the Calvary Baptist Church, with these veterans among them: Dr. James C. Hepburn, who went to China in 1841, accompanied by his devoted partner of so many years; Mrs. Samuel F. Green, widow of Dr. Green, who went to Ceylon in 1847; J. Hudson Taylor, China, 1854; Dr. Jacob Chamberlain, India, 1859; Dr. T. S. Johnson, India, 1862; Dr. R. H. Nassau, Africa, 1861, and Dr. Clara Swain, the first woman medical missionary, sent to India in 1870, and many others. Along the wall at the back of the platform was hung, painted in scarlet and gold, and measuring nearly thirty feet in length, the words, "He sent them to heal the sick and preach the Gospel." Beneath these, in smaller type, were the words, "They rest from their labors, and their works do follow them," also in scarlet and gold; while beneath these texts were hung nine rolls of names of departed heroes and heroines, 115 in all, only 7 of whom were women.

Dr. Dowkott gave an address on "A Century of Medical Missions." Tracing the history of John Thomas and of John Scudder and his sons in India, mention was made of the early pioneers of the cause of medical missions in other lands—Africa, China, Ceylon, Siam, and the Islands of the Sea. When the nineteenth century began there were but 2 medical missionaries, John Thomas, an Englishman, and Vanderkemp, a Dutchman.

Thomas died in 1801, and Pearson went to China in 1805. Thus at the close of the first decade there were still but 2. Vanderkemp died in 1811, but John Scudder went out in 1818, so in 1820 there were still only 2, and so to the end of the third decade. The fourth decade marked quite a revival in the cause, no less than 10 men being sent out, 8 from Great Britain, and 2 from the United States. During the fifth decade—1841–1850—29 were sent out, so that, in the year 1850, there were 39 medical missionaries in the world. By 1860 there were 56; in 1870, 95; in 1880, 164; in 1890, 356; and by the end of 1900 there will be fully 700.

Westward Movement of Population. An interesting matter in this great and growing country of the United States is to watch the "center of population"—so called—as it moves steadily westward. So rapid is the change of position that even students of political science find it difficult to keep track of it. A writer in the *Boston Transcript*, looking into the migration of this "center," writes:

In 1790 it was 23 miles east of Baltimore. Between then and 1800 it moved 41 miles almost due west, to a point about 18 miles west of Baltimore. By 1810 it had moved to a point about 40 miles northwest by west from Washington. By 1820 it had moved 50 miles to a point about 16 miles north of Woodstock, Va. Between 1820 and 1830 it moved 30 miles westward and southward, to a point about 19 miles southwest of Moorefield, now in West Virginia. In 1840 it had swung a little north of westward and traveled 55 miles to a spot about 16 miles south of Clarksburg, West Virginia.

Another drop to a southerly course occurred in the next ten years, during which Texas had been annexed, the center again traveling 55 miles, and settling at a point 23 miles southwest of Parkersburg, West Virginia. By 1860 it had taken a northward turn once more, and stopped about 20 miles

from Chillicothe, O., 81 miles from its last location. In 1870 there were some errors of enumeration, which probably threw it somewhat too sharply northward, carrying it 42 miles, and leaving it 48 miles east by north of Cincinnati. Another 10 years found it 58 miles further on, and once more on almost the same parallel as in 1860. Between 1880 and 1890 the migration from the North southward, which followed the Civil War, was corrected, and the movement was 48 miles west by north, to a place in southern Indiana, on nearly the same parallel as in 1870.

The "center" has thus moved a little over 500 miles in a westerly direction, with a comparatively small variation north and south. As yet mathematicians are not able to "locate" where the "center" is likely to rest for the next ten years.

The Little Done, the Undone Vast. That many of those who profess some acquaintance with India disparage mission work, need be cause for no great wonder. It would be easy, for example, to pass through Jalalpur and remain quite unaware of anything that witnesses to the Gospel of Christ. It is still our day of small things. The world goes its way; the market is thronged, the shops are busy, and the crowd in the street is absorbed in the struggle for wealth. In out-of-the-way places, and by quiet methods, does the Church of Christ carry on its work.

Jalalpur is a town of 11,000 inhabitants; its converts (Hindu and Mohammedan) can properly be reckoned on the fingers of one hand. Round it lies a district of 182 villages, *in only one of which* is there any work for Christ. To the north lies a district with 115 villages, *in none of which* is there, so far as we know, *one single Christian*, and in the vast majority of which *the Gospel has never been preached*. Cross the British border to the north again, and we find ourselves in an extensive hilly region, running for 50 miles up to the eternal snows of Kashmir. Through this region you may go from east to west for

100 miles or more, and meet no sign or token of the Son of Man.

In an ordinary atlas you may cover with the tip of your finger the whole of this district, and to you, perhaps, it may seem a matter of small import that there should be only 2 European missionaries, with a handful of helpers, to "work" it. But to us who are on the spot, face to face with its needs, and conscious of our inability to do more than touch the veriest fringe of the work, things look differently. Can you wonder that we sometimes say, who is equal to these things?—that sometimes our faith fails us as we see reinforcements—nay, the necessary funds and equipment for present work—so slow in arriving? How many generations are to come and go in these villages, like the silent waves, ebbing and flowing on the shore of some unexplored sea, and no one to heed?

"Knowledge and power have rights; but ignorance and weakness have rights, too." The rights of these unevangelized villages, with their dark histories of sin and suffering, appeal to us for fulfilment. —DR. HERBERT TAYLOR.

DEATH NOTICES.

Rev. D. L. Brayton, The American Baptist Missionary Union and the Baptist missions in Burma have suffered no ordinary loss in the death of Rev. Durlin Lee Brayton at Rangoon, Burma, April 23, 1900. He was nearly 92 years of age, being not only the oldest missionary in Burma, both in years and in service, but was the Nestor of the entire missionary force of the Union. He was for years the associate and fellow laborer of Adoniram Judson and the other early heroic names of our missions, and by his deep piety, ardent industry, and unselfish devotion, continued the traditions and the inspiration

of the early missionary days to the present time. He went to Burma in 1837, having been appointed a missionary June 12, and labored continuously in the Pwo Karen Mission, with only two visits to America, in 1842 and 1870. It has been more than 28 years since he sailed for Burma the last time, and to the present generation of American Baptists his face was unknown, altho his name and his work are among their most cherished possessions.—*Baptist Missionary Magazine*.

Cyrus Hamlin, One of the most honored missionaries of the century. Rev. Cyrus Hamlin, D.D., LL.D., died at Portland, Maine, on August 8th, at the age of eighty-nine. Dr. Hamlin was one of the noble veteran missionaries to Turkey, where he was engaged in educational missionary work under the American Board for over twenty years. He was the founder and first president of Robert College, Constantinople, and the author of two fascinating books on missionary life and work, "Among the Turks," and "My Life and Times." We expect to give a more extended sketch of Dr. Hamlin in the near future.

D. B. Divie Bethune McCartney of Japan. Cartee, M. D., passed away in San Francisco, Cal., on June 17th, having returned to America in enfeebled health in January last. He was born in Philadelphia, January 13, 1820, and went to Ning-po, China, in 1844, and to Japan in 1872. He was one of the ablest missionaries of the American Presbyterian church, and his services in Japan were highly valued by the government, from whom he received the decoration of the "Fifth Order of the Rising Sun." He was a man of

many accomplishments and a rare linguist, having an exceptional knowledge of both Chinese and Japanese. In a later issue we expect to publish a portrait and further sketch of his life and work.

David Herron, Rev. David Herron, of India. one of India's veteran missionaries, died on April 30, at the home of his son-in-law, Rev. Robert Morrison, Chakrata, India. Most of his service was at Dehra Dun, where as a missionary of the Presbyterian Board he established the Christian girl's boarding school, and conducted it with great success for many years. Latterly he has been in the service of the Church of Scotland as chaplain to a Scottish regiment. For some years he has devoted much time and labor to the leper mission, and recently visited America in this behalf, awakening much interest, and establishing many auxiliary societies, whose members will mourn his death as a personal loss. He was a humble, lovely Christian, one whom it was a privilege to know, and whose company was a blessing. He died after a short illness, in the eightieth year of his age, and the forty-sixth of his mission work.—*The United Presbyterian*.

Mrs. Fuller of India. Mrs. M. B. Fuller, the well-known missionary of the Christian and Missionary Alliance, passed away at Bombay on June 2. She had long been esteemed for her devotion and the consistency of her Christian character. Mrs. Fuller was the author of a number of books on experimental religion, and also on social matters in India. A series of articles from her pen on "The Wrongs of Indian Womanhood," which appeared last year in the *Bombay Guardian*, are shortly to be published in book form.

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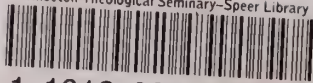
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